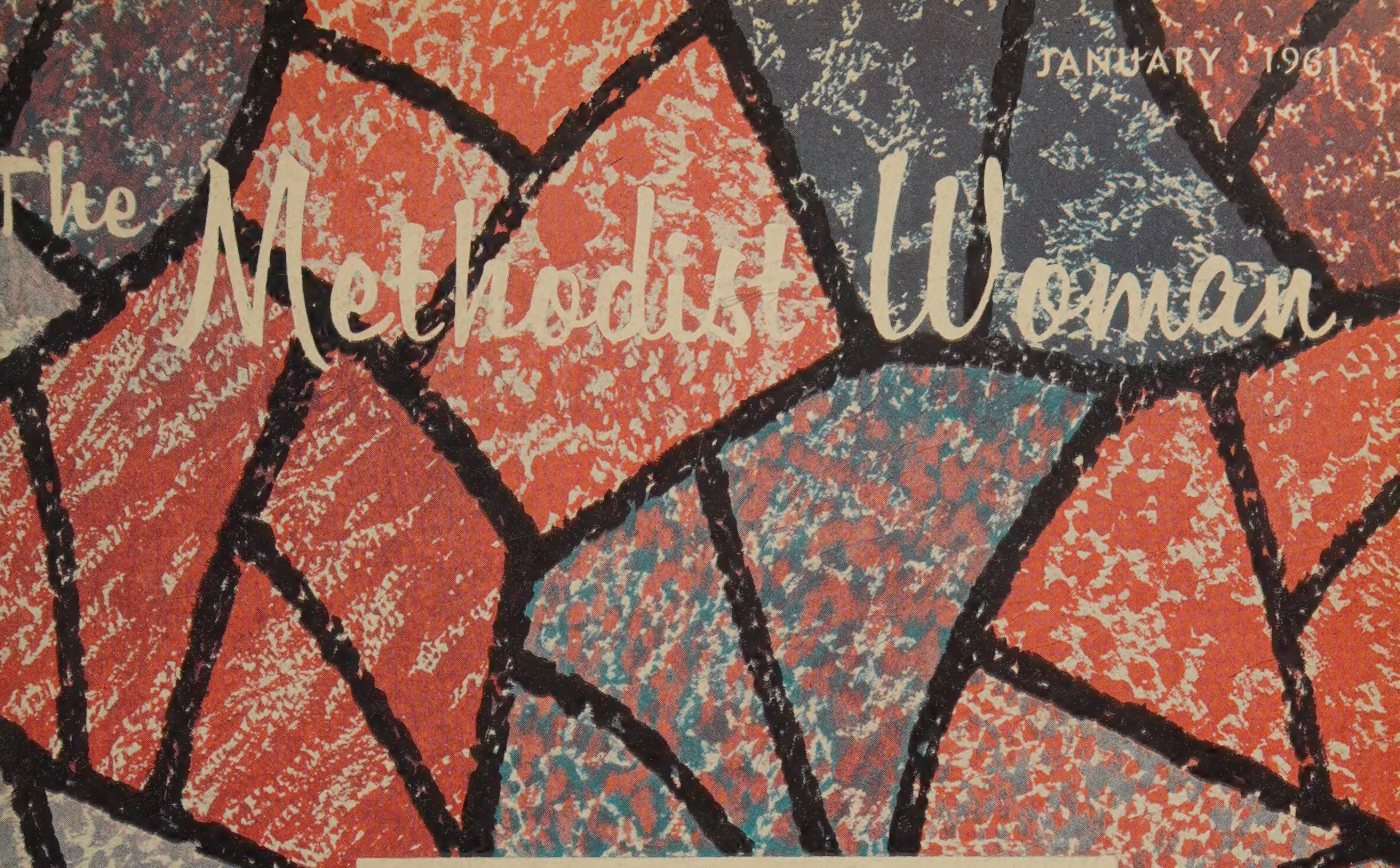
JANUARY • 1961

The Methodist Woman



A Prayer for the New Year

Lord, make me an instrument of Thy peace;
Where hate rules, let me bring love,
Where malice, forgiveness,
Where disputes, reconciliation,
Where error, truth,
Where doubt, belief,
Where despair, hope,
Where darkness, Thy light,
Where sorrow, joy!

O Master, let me strive more to comfort others than to be comforted,
To understand others than to be understood,
To love others, more than to be loved!

For he who gives, receives,
He who forgets himself, finds,
He who forgives, receives forgiveness,
And dying, we rise again to eternal life. Amen.

—Francis of Assisi (Thirteenth Century)

Factors That Confront Us

Our Missions Today

QUADRENNIAL EMPHASES

1960—1964

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Cover: The well-known prayer by Saint Francis of Assisi appears on the cover. The art work is by Robert Schwing.

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The president, Mrs. William E. Horton, was elected to the Board of Missions at the Jurisdictional Conference. The new president will be elected to the board at the spring meeting.

The two members-at-large from each jurisdiction were chosen by the division members of each jurisdiction at the organizational meeting held in Chicago. The women were nominated then by the Woman's Division and elected by the Board of Missions.

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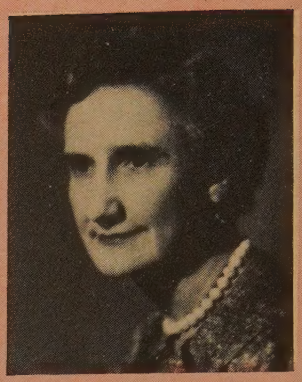
HAPPY NEW YEAR

A Three-Fold Message

from

MRS. J. FOUNT TILLMAN



Mrs. J. Fount Tillman

NEW YEAR'S GREETINGS to all at the beginning of the year 1961. Since this is our twenty-first anniversary we might say that we are coming of age! Certainly we would hope that there will be evidence of Christian maturity on the part of all who represent this organization. I suggest a resolution for each of us:

"To serve the present age,
My calling to fulfill;
O may it all my powers engage
To do my Master's will."[1]

JANUARY IS THE MONTH of special recognition of the Wesleyan Service Guild. We would pay tribute to our career women. We would honor those whose gainful employment does not prevent their participation in our program of worship, study, fellowship, and service. The Guild is a most important arm of our organization and a credit to the church. Our appreciation cannot be limited to one month: our tributes last throughout the year.

FEBRUARY 1961, as you may know, will mark the seventy-fifth anniversary of the observance of the World Day of Prayer. In a world where a united Christian witness is so badly needed, this day will be of great significance. It will be a time when we gather in our communities without denominational, creedal, racial, or other barriers. Together we will offer prayers to God for peace and for increased awareness of the world's needs.

You will see that the success of this tremendous undertaking, sponsored by the United Church Women, is vital to the ongoing program of missions and Christian reconciliation. Denominational as well as interdenominational missionary work is dependent on the offering taken at the World Day of Prayer. Several projects which the Woman's Division helps to support are recipients, too, of the World Day of Prayer offering. In this issue are articles concerning two such projects: Isabella Thoburn College and Ewha University.

May I ask your cooperation in seeing that every woman in your church membership has an opportunity to participate in the service and in the offering? Most of us will be able to share the inspiration of meeting to pray in groups as the World Day of Prayer moves across a world which soundly needs the experience of praying together. Many communities are already planning how they can make it possible for shut-ins and those unable to attend meetings for other reasons to follow the services and to make their individual contributions to the offering.

I know that you will do all you can to make this a unique occasion of fellowship and spiritual growth. May God richly bless you and your community as you plan toward this observance.

AGAIN—Happy New Year!

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[1] From "A Charge to Keep I Have," No. 287, *The Methodist Hymnal.*

A VISIT TO AMERICA OF THE SOUTHERN HEMISPHERE

Methodist Prints

The first Methodist church to be built in Brazil's new capital, Brasilia.

by
LUCILE COLONY

THE plane was poised, vibrating at the end of the take-off strip. The pause extended into a protracted stop. Finally, the pilot's voice was heard: "We regret an emergency makes it necessary to return to the ramp." The "emergency," a handsome Venezuelan couple with a beautiful baby, rushed breathlessly into their seats. One hour late, the plane to Rio de Janeiro began to gain altitude over the Atlantic.

At noon the next day, with a sudden dip over mountains, there below was the reportedly beautiful harbor of Rio, but today it had no color. "Mid-winter" cast a dull light over the landscape, erasing the blue of the water. Disappointment rapidly gave way to the joy and fresh wonder of Christian friendship. Two persons, Dona Jurema, acting director of Colégio Bennett, and "Jackie" Skiles, of the People's Central Institute, were waving a warm welcome. I had arrived among warmhearted, generous and most lovable people. Instantly I felt at home.

Is the expression of Protestant Christianity different in Latin American countries than in Asia or other lands? In minor ways, yes; but in the essentials, no. Wherever Christ is accepted as Lord there the power of His Spirit is at work, and men and women are absorbed in a loving, creative ministry in His Name. In the Methodist Church of Brazil the lay membership gives the impression that it is responsible for the work of the Church. Volunteer service is not confined to the particular church where they are members but it takes them to the unchurched. Mission centers exist in some forty places in the city of São Paulo, for instance, and this is the regular pattern in other cities. No doubt it accounts for the rapid growth of the church.

Brazil

The General Conference of the Brazilian Methodist Church held its 1960 session in July at Granbery Institute, Juiz de Fora. Presiding over the conference were the three Brazilian bishops, John Amaral, Isaias Sucasas, and José Pedro Pinheiro. Bishop and Mrs. Cyrus Dawsey, retired, were present and contributed that gentle, warm inspiration which radiates from those who have loved the Church through many years. There were fifty voting delegates, including nine men missionaries and three Brazilian women.

During the past five years the church has grown by 7,752 members, making the total membership approximately 50,000. The number of pastors increased by twenty-seven, bringing the total of ordained men to 164, with 158 lay preachers to assist them. In the 334 Woman's Societies of Christian Service there are 10,272 members. Sunday schools have an enrollment of 56,857. Statistically, this is the picture of a small, vital church in a large land, but the influence of the church far exceeds its numerical strength.

Thousands have graduated from Methodist schools—Granbery Institute, Colégio Izabela Hendrix, Colégio Piracicabano, Colégio Americano, Colégio Centenario, Colégio Bennett and the educational department of People's Central Institute. Most of these students have come from non-Protestant homes. Many graduates are in government offices and in other influential positions.

The Brazilian Methodist Church is called to foreign missions. Both Bolivia and Portuguese East Africa have invited missionaries to come from Brazil. The General Conference gave an enthusiastic affirmative response to these invitations. The present pattern of international missionary personnel, being adopted by world-wide Methodism, encourages every Methodist Church to be

a "sending" church under its own national Board of Missions.

Evangelism is a strong emphasis of the Brazilian Church—yet perhaps, not as strong as it should be, for theological students sent an "open letter" to the conference expressing concern that consideration for organization might not eclipse the importance of evangelism. A program is under way to extend the church into untouched areas, especially in North Brazil. Another special challenge is Brasilia, the new national capital. Only a young minister, his family and a deaconess are giving service there among the destitute in a slum area, a shocking situation at the threshold of a city described as "one thousand and one night dreams" in modern beauty.

Methodists in Brazil speak Portuguese. In the seven other lands, where the church is established, Spanish is spoken. These countries are Argentina, Bolivia, Chile, Costa Rica, Panama, Peru, and Uruguay.

Uruguay

Crandon Institute, Montevideo, Uruguay, is worthy of great pride. Its two three-storied buildings are filled with keen, handsome students, in classes ranging from kindergarten through junior college. Home economics, English, Bible, chemistry, and astronomy classes were visited. Teaching and student responses were worthy of any college.

Throughout the city the church is doing interesting work. A Goodwill Industries and Friendship House offer rehabilitation, recreation, clubs, and religious activities.

In Belvedere, a suburb, a new church is nearing completion with a medical clinic in its program. Near a beautiful beach, an old garage serves as a school and community center. Soon it is to be replaced by a real community building on land given by a Methodist woman. Another institutional church at Malvin offers play and study and a place for worship to a large group. A modern hospital, almost ready for use, again witnesses to the way lay people assume responsibility for the church.

Argentina

Buenos Aires, Argentina, is European in its atmosphere. Ward College for boys, Union Theological Seminary, the Boca institutional church with its seven-day-a-week social and religious program; several Spanish churches, and the American Church represent Methodist institutions. During the next four years, because Argentina is a "Land of Decision," the church will begin work in the provinces where today there is no Christian witness.

Bolivia

Bolivia, a "Land of Decision," 1956-1960, will continue to be of supreme importance to the church. Pioneer work must continue till it is established. Santa Cruz is an ancient city, dusty and rundown. A young missionary family quietly and effectively is at work there. Several miles out, another missionary family lives in the humblest of houses, glorying in their chance to identify themselves with humble people in need. Farther out, at Montero, an educational program, rural uplift and theological training are beginning. Forests are cut away without benefit of modern equipment. Fires smolder among the stumps, while blades of corn bravely ripple in the rough claims staked out by Indians who have migrated from higher plateaus.

On to Cochabama, 8,500 feet above sea level, where a Methodist Center is well established. There are two churches with 200 members, and several missions where 500 other Methodists worship. Toward the edge of the city is the American Institute, a fine coeducational school. In the center of the city is a three-story building, serving as conference office, missionary residence and guest house.

La Paz, more than 10,000 feet high in the Andes, is the next stop. Pfeiffer Memorial Hospital, with seventy patient beds, specializes in every type of disease common to the area, especially tuberculosis, which is prevalent among the Aymara Indians. It also specializes in training nurses. On another mountain side, across the city, the American Institute is located wit its classrooms more than full eager young people. Churche abound in La Paz. For Methodist there are Central Church, an In dian Church, the Messiah Church and the American Church whe the Howard University choir, o tour, lifted the congregation t moments of pure worship as the sang "Let Us Break Bread To gether" and "The Lord Bless The and Keep Thee," ending with th sevenfold Amen.

Peru

Down again to sea level, to Lima Peru, where the Central Conferenc of the Spanish churches was i session. When voting for bishops Dr. Sante Barbieri was re-electe on the first ballot. Later Dr. E Foster Stockwell, eminent theo logical professor of Union Theologi cal Seminary, Buenos Aires, wa elected. He and Bishop Barbie will share in administering Meth odist work in seven countries.

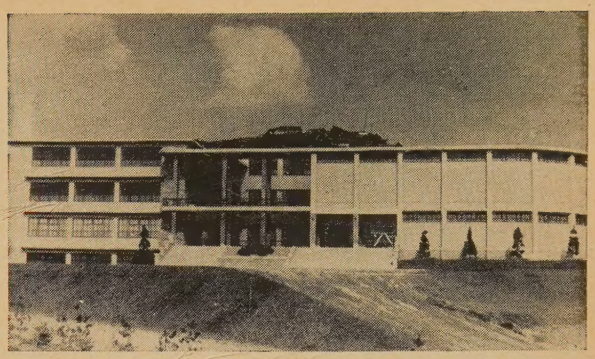
Lima High School is outstandin among educational institutions i the city. In addition, Methodis work is spread throughout the cit in churches, a student center, training school for Christian work ers, and a large community cente

All of this, for the visitor, is bu an introduction to Christian wor in South America. In 1961 Prot estant churches throughout th United States will study Christi anity in the America of the souther hemisphere.

Aymara woman praying at 1960 Worl Day of Prayer service in La Paz.

EWHA . . .
the Pear Flower School

by
MARION L. CONROW



Many art treasures are housed in the new Fine Arts Building and Museum at Ewha Woman's University.

THEY called her *Tae Pooin,* the Great Lady, in Seoul, Korea. And Mrs. Mary F. Scranton deserved the title. When the seventy-fifth anniversary of Ewha is observed in May, 1961, tribute will be paid to her as the founder of the school.

It all began in 1886. At first Mrs. Scranton taught one girl, then three or four, and finally six. Eager mothers with a vision beyond their contemporaries saw the advantage of the training offered by Mrs. Scranton and enrolled their daughters. Her bedroom was the classroom until they moved into a new building, the first school for girls in Korea.

But what a contrast between that school of 1886 and the great university of 1961—known then as now as Ewha, the Pear Flower School!

Slow year after slow year passed. Gradually numbers and prestige increased as attitudes changed concerning education for girls. The first Korean building at Ewha gave way to a modern red brick one in the last year of the century; the primary school developed into a high school; a college was added in 1910; the kindergarten and kindergarten-training program followed. The college outgrew the old campus and moved to the new one in Shinchon in 1935; Korea was liberated from Japanese domination, and the Republic of Korea was established; and in 1945 Ewha became a university.

Now Ewha Woman's University stands in the western suburbs of the city of Seoul, the largest university for women in the world, with a faculty of over 400, a student enrollment of 8,000. Seven colleges comprise the university, which has two demonstration schools, two hospitals, a community center, a night college with attached junior and senior high school and many practice and project units. Its interests and influence are nation- and world-wide. This remarkable development strengthens one's faith in the progress of the Christian cause and in the purpose and determination of Korean Christians.

After the signing of the Korean Armistice in 1953—which ended active hostilities but left a tragic division between North and South Korea—Ewha, returning from its "campus in exile" in Pusan, then began a continuing diversified and challenging expansion. Many changes and additions in the physical plant have taken place, stimulated by the constant pressures to admit more students, as if the repressions and limitation of the years suddenly demanded more education for women. Seemingly every high-school graduate in the country wanted to enter Ewha.

The present fine campus, still far from adequate, attempts to meet this need. Although twenty buildings are located on the Shinchon campus and others in the city, construction must go on. Each department lists priorities for enlarged facilities and better equipment. New work cannot be started without more buildings. After long years of being crowded into whatever was left over, the Art Department has its own new building and museum which houses many special art treasures. Many of these exist only because Korean people in their wartime trek south considered them more valuable than practical things such as food or clothing. Because abnormal economic conditions still prevail in Korea, many treasures being sold by private families find a home in the Ewha Museum where they can be shared and appreciated by thousands.

The April Revolution affected the organization and policies of the university. Increasing "democratization" of the campus has resulted in a democratic series of consultations by faculty, Board of Trustees and their respective committees. They have planned a more unified and democratic university, added new teachers, and installed new department heads. A new spirit with all taking responsibility in a new and energetic way now prevails.

This is evidenced in the spirit of cooperation and sharing, especially in the summer "Enlightenment Program" in rural areas. Although Ewha students and teachers have engaged in this for thirty years or more, there is a new realization that Ewha life is larger than the campus. During the summer of 1960 at least 200 students, faculty, and staff members went out on special missions for educational work, medical service and evangelistic emphasis.

Ninety-six students went to four rural areas for special work; one was at Chodori, where year-round work has been in operation for the last four years. Girls participating gave a strong witness of the value of the work both for the people

who benefited and the students who felt their personalities enriched as they served. A better understanding of the true conditions of the country people has resulted in a more balanced program of service.

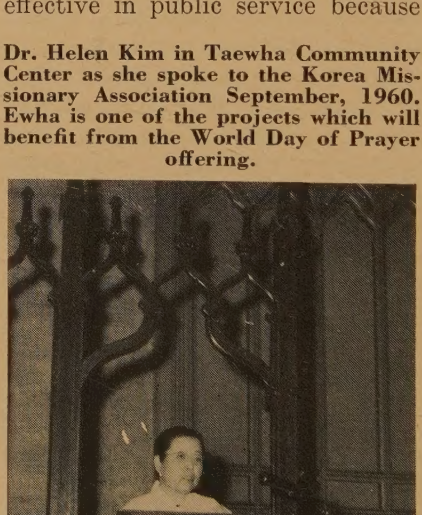
The great difference between rural and urban areas has opened the eyes of many students and helped make their idealism for service more realistic. In going to the country, the girls had five goals: first, to teach the people to read and write thus opening up wider horizons, for illiteracy is a great hindrance to good citizenship and good living; second, to preach the gospel in order to give the people spiritual insight and encourage them to read the Bible for constant guidance; third, to show the people how to use existing facilities for better living. A fourth goal was to teach instructive games and songs and thus enrich the community recreational life. The final purpose was to teach the people what democracy *is* and *is not*. Much misunderstanding exists in a land where opportunity to practice democracy has been denied for centuries and where people are only beginning to participate in a free society.

During the last few years there has been a new emphasis on earnest Christian living and commitment to the Christian way of life. Dr. Harry Denman of the Board of Evangelism, with a team of associates, has spearheaded these efforts, assisted by university chaplains and class advisers. Prayer groups were organized with question and consultation periods for the large general meetings. Definite new commitments increased from 119 in 1957 to 790 in 1959. Many have made rededications. Various city and country churches have received these students as members. Many have joined the Ewha Church, which meets on the campus. Sunday-school classes, particularly one taught by President Helen Kim, have visited nearby towns and villages. At the port city of Inchun more than 1,000 homes were visited one weekend. About 1,500 attended the meetings, 200 or more made commitments and many hundreds who already called themselves Christians made new commitment for a vital and continuing witness in their own community.

During the spring and summer of 1960 Ewha took a step to reach out still farther; for during that time three recent graduates were preparing themselves for service in Pakistan, the first foreign missionaries from Korea. (The story of their commissioning appeared in THE METHODIST WOMAN for December, 1960.) Before World War II, the church in Korea had sent missionaries into Manchuria and North China, but principally to minister to Koreans there. This is the first effort to reach out to an entirely different country and to people of a different race.

Ewha graduates hold many influential positions. One is running for a seat in the National Assembly —Mrs. Grace Pak Chang, for many years principal of the large Kyung Gi Girls' High School, one of the best in the country. The first woman lawyer in Korea is an Ewha graduate—Mrs. Tai Young Lee Chyung, whose husband is the newly appointed Minister of Foreign Affairs in the Second Korean Republic. Many are in government positions, in national and private schools, in social agencies, and in homes where the husband is more effective in public service because he has an educated wife. Various Christian groups of the city count in large measure upon leadership from Ewha graduates. A meeting of Y.W.C.A. officers and members is scarcely distinguishable from an Ewha Alumnae Association meeting!

Dr. Helen Kim in Taewha Community Center as she spoke to the Korea Missionary Association September, 1960. Ewha is one of the projects which will benefit from the World Day of Prayer offering.



These achievements have encouraged Ewha and the Korean Church. Now the needs of the future present themselves. High academic standards must be emphasized; there must be a definite program of faculty improvement and advanced study; there must be more adequate facilities for high professional work. Construction has begun on a new classroom building. Larger administrative facilities are needed, also a restaurant and services of many kinds which the university still lacks. There are dreams of a university church on campus. The large auditorium, all the smaller assembly halls, and lecture rooms are overcrowded; nor do they provide the worshipful atmosphere needed for the campus.

Therefore, the Ewha of tomorrow has many material needs; but even greater is the determination to keep the spirit with which this first college for women in Korea began. This means better trained and more fully consecrated teachers and missionaries. Words written on the seventieth anniversary in 1956 are appropriate for the present, and still our prayer for the Ewha of the future:

We offer our thanks to God for the growth of the years; the very fact that Ewha continues and has grown in the range of its influence and service in Korea and throughout the world seems to us evidence of His approval, although we are all too aware of the ways in which we have failed and continue to fail Him. We pray that insofar as we continue to carry out His will for Christian education and the building of His Kingdom in Korea, He will continue to bless us, that the Ewha of the future may be no less truly an honor to His Name than it has been in the past.

Mrs. Mary F. Scranton was a fifty-four-year-old widow when she was appointed by the Woman/s Foreign Missionary Society of the former Methodist Episcopal Church to open work among Korea's women and children. Her son, Dr. William B. Scranton, who went out in 1885, was the first Methodist medical missionary in Korea. Mrs. Scranton lived in his home until she moved early in 1886 into Ewha's first building—a home and school which cost $3,000.

Watered Gardens

after 75 years

by EUNICE SLUYTER

Elizabeth Marchant

● The museum at Isabella Thoburn College is a special interest of the principal, Dr. E. M. Thillayampalam, who started it when she was a young biology professor at the college. Dr. Thillayampalam also taught zoology in Ceylon. She studied in the United States before returning to Isabella Thoburn as principal. This college is one of the recipients of the World Day of Prayer Offerings.

ON 1878 an American buggy loaded with fourteen bags, each containing 1,000 silver upees, stopped at the home of the reasurer of one of the last kings of udh in North India. Bishop James hoburn and his sister, Isabella hoburn, had come to purchase ight acres of land known as Lal agh (Ruby Garden). They dared o seal this bargain because they elieved in the education of India's oung women. Seventy-five years ave passed since Lucknow Wom-n's College, which they established t Lal Bagh, opened her doors to er first class of two students. This ear, 1961, Isabella Thoburn Col-ege, so renamed after the founder's eath in 1901, will celebrate this nniversary.

Miss Thoburn stated clearly her eason for starting a college for ndian women: "The need of India oday is leadership from among her wn people, leadership not of im-ulse, enthusiasm or prejudice, but f matured judgment and conscien-ious conviction. Part of our work s to educate and train character hat can lead. It is to accomplish his that we formed our first wom-n's (Christian) college in the astern world."

It was no small task in those days o open a girls' school. Miss Tho-urn was presented constantly with rguments against women's educa-ion. How many agreed with the nan who said to her, "You might s well teach cows." The rate of literacy among women in the state at that time was less than one-third of one per cent. Twenty-five years later Allahabad University, with which Isabella Thoburn College was an affiliated college, granted 700 degrees—only seven to women. Six were from Isabella Thoburn College.

This college has led the way in Asia by being first to have a full staff of women, to have residence accommodations, to have an Indian member of the staff. In many sections of India the first women degree holders were graduates of this college. From her halls have gone young women who were the first in their professions: the first Mohammedan woman doctor, the first dentist in India, the first woman agriculturist, the first Indian woman to be in charge of a government boys' high school, and the first woman to sit on a world committee, Miss Lilavati Singh.

Such fruits stem from the philosophy expressed so clearly by Miss Thoburn: "The power of educated womanhood is simply the power of skilled service. We are not in the world to be ministered unto but to minister. The world is full of need and every opportunity to help is a duty. Preparation for these duties is education, whatever form it may take or whatever service may result." Alumnae around the world today have absorbed into their living the college motto, "We receive to give." Little wonder the college is proud of her graduates who hold key positions of leadership and who, forgetful of self, give themselves to the peoples of remote villages in India, to the sick and diseased or to the illiterate.

One secret of the success of this college in producing such leaders and homemakers is the individual attention given to each student. Even today the Board of Governors has requested the administration to limit the enrollment to 400 students.

Students have written appreciation in such words as, "My clearest recollections are of my first birthday there. Miss Lilavati Singh took me to the rose arbor and let me help myself to the flowers." "I am glad I came to college. . . . I came into contact with professors who are learned and broad-minded; they create interest in the search for what is true, divine, and eternal." "Among the many things I have gained from college is the ability to appreciate beauty. . . . As Wordsworth in his poem, 'Tintern Abbey,' expresses gratitude to his sister for giving him insight into

spiritual beauty, so I have to thank my college. . . . I cannot recall ever being much impressed by the good looks of people, but in college I have learned to see beauty in the characters of my fellow beings. To one person especially I owe the debt of teaching me to respect personality."

Such an atmosphere not only deeply impresses students but, in turn, attracts singular personalities such as the late Sarah Chakko (teacher fifteen years and principal 1945-54). Miss Chakko said in her inaugural address: "During my first year here I knew that as long as I continued to be a teacher, Isabella Thoburn College was the place for me. I have found here the highest educational ideal, a genuine democratic outlook, readiness to try out new ideas, warm friendship with my colleagues and students."

On the campus in any one year between fifteen and twenty different languages are spoken by students from as many parts of India and other Asian countries. Through the years communication has been possible because English has been used as the medium of education. Today the college is challenged by this field of communication because English has not been used as widely in elementary and secondary education and women's colleges are opening throughout India. Young women can find colleges within their own language areas. Since Hindi is supposed to be the national language, teaching in Isabella Thoburn College is done in Hindi and English.

As in 1886 Bishop Thoburn and his sister saw the need for educating women so now the college has become increasingly aware that Indian educators were required for this task. In 1902, two students entered the Normal Training classes which formed an undergraduate department for about half a century. At present the graduate department offering the Bachelor of Education degree is preparing annually groups of highly qualified teachers who are in demand both in government and mission schools. Today's staff at Isabella Thoburn College has over thirty Indian teachers.

The genius of any institution spanning a century is continual growth and adaptation. This was illustrated when Lucknow University was opened about forty years ago and Isabella Thoburn College was invited to become the woman's college. It became necessary for the college to have a home separate from the high school. Across the river just outside the city of Lucknow a site for the college was chosen in 1923. No tree stood on those thirty-three acres of land but today it is a garden with neem, tamarind, pepal, mango, asoka, amalta, sandalwood, alagershroemia, evergreen, kamini, guava, jacaranda, kichnar, and casia. Each year arbor day affords opportunity to staff and students to add new trees, shrubs, flowers to the campus, whose beauty means so much to all who teach and study at Chand Bagh (Moon Garden).

The physical change of the campus from desert to garden symbolizes the change evident so often in the personality of a student during her years in college. The daily care of the grounds can parallel the close contact between students and teachers. A professor from the university once said: "The university *graduates* men students, but Isabella Thoburn College *educates* the women."

Throughout the historical records of the college, basic ideas and ideals run like threads of white and gold, the college colors. One such idea Miss Thoburn often quoted: "The letter killeth; the spirit giveth life." One translation of this she spelled out in a letter, "I don't often interfere with my girls in personal things. I try to mold their characters and I hope the rest will follow." A favorite for Miss Chakko was a verse in John: "I am come that they might have life and have it more abundantly." She herself lived abundantly and encouraged her students to do the same.

Mrs. Prem Nath Dass (first Indian principal, 1939-1944) has described the history of Isabella Thoburn College as an epic of faith. While the record of the past few years shows many missionary staff members retiring after thirty-five, thirty-eight, or forty-two years of service and the present principal, Dr. E. M. Thillayampalam on the eve of retirement, the college goes forward in faith. New ventures lie ahead. Two present a challenge at the moment: the development of graduate courses in library science and physical education. Some graduates of the college are preparing themselves to return as staff members in these departments, and it may be expected that the widely scattered alumnae will unite to find other avenues of service to keep the college growing in the tradition of the ideals of its founder.

As Isabella Thoburn College celebrates her seventy-fifth anniversary she remembers her deep roots in the past, nurtured by committed personnel, loved by loyal alumnae and fed by eternal springs.

Elizabeth Marchant

Missionary Barbara Beecher and Miss Violet Shahadat MaSih in front of the Extension Service mobile unit operated at Isabella Thoburn under Miss MaSih's direction.

Monkmeyer Press Photo Service

A church without walls, the "Harvester" brings the ristian message to workers at the edge of the fields.

SHARING IN HOME MISSION PROJECTS

by MONICA B. OWEN

Mrs. Owen, field representative for Cooperative Field Projects, Division of Home Missions of the National Council of Churches, tells how the home missions share of the World Day of Prayer Offering is spent.

WHOM do we help here in America when we share in the World Day of Prayer? here does our money go?

Part of it goes to an interdenominational religious program in the deral boarding schools for Indian ung people: in Haskell Institute Kansas, in Chemawa School in egon, in Albuquerque School in ew Mexico and Sherman Institute California, in the Phoenix Indian hool in Arizona, in the Chilocco hool in Oklahoma and the Flanreau School in South Dakota. In l schools our gifts help to provide ristian ministers who teach and ide and help in countless ways.

At the largest and newest Indian hool in America, Intermountain hool at Brigham City, Utah, a rge and beautiful Protestant enter has been built by the United esbyterian Church U.S.A. and aced at the service of the interdenominational program.

On these campuses are found er 10,000 Indian students, most whom are of high-school age, ving at the schools for at least ur years. Who can really measre the opportunity for Christian rvice to these young people? Reious work directors serve in these uations because the World Day Prayer offerings make their work possible. They carry on a program representing the longest uninterrupted interdenominational projects in existence and are proud of their place in it.

Closely related to this educational endeavor is Cook Christian Training School in Phoenix. Today the school, in facing the responsibility of training Indian leaders for tomorrow, accepts two challenges: the need of more highly trained and skilled lay leaders of Indian ancestry to serve as interpreters, mission helpers and church-school leaders in the reservation programs, and the necessity for more trained Indian leadership in schools of higher learning. A dual program designed to meet both needs is being perfected at Cook School.

Mobility and transition have particular meaning for Indian people. Over 7,000 moved from reservation areas to urban situations last year. Most of them have been connected with the Christian church and have the right to expect Christian friendliness in their new homes. While this is ultimately a responsibility of the many denominations in these areas, the Division of Home Missions, through state and city Councils of Churches, on a consultative basis, gives guidance and counsel so that Indian people may be helped to experience a happy acceptance and adjustment.

This year marks the tenth anniversary of the Community Service Center at Rapid City, South Dakota. This pilot project was established to serve the many thousands of Indians who had come to work in industry and is sponsored by the Division of Home Missions, the Pennington County Council of Churches and the South Dakota Council of Churches. *A Moon in His Moccasins,* a guide book for local churches, has recently been published and has been widely used.

Under the sponsorship and guidance of the Division of Home Missions, the National Fellowship of Indian Workers brings together several hundred denominational and government Indian workers for inspiration and consultation every three years.

With the coming of statehood to Alaska, and the resultant influx of non-native population, the increased development of resources and the inevitable social and economic adjustments, the role of the Alaska Committee is taking on increased significance. To assure full and effective participation of the Alaska natives as citizens of the forty-ninth state, two major problems, among others, are being faced. The natives' general health must be im-

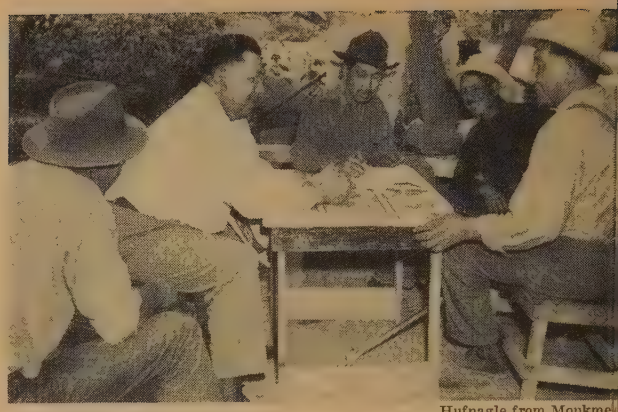
proved and they themselves must be educated. Here again the church is playing a major role. The Division of Home Missions is ministering at two points. At Mt. Edgecumbe, adjacent to Sitka, are a large school operated by the Bureau of Indian Affairs and a hospital directed by the Department of Health, Education and Welfare. A religious work director, under the Division of Home Missions, coordinates the religious activities in the school and serves as chaplain in the 400-bed hospital. A similar service is extended through a chaplaincy service in the Anchorage Public Health Hospital.

Some of our money helps these thousands of Indians and native Alaskans to a more abundant life.

And what about the rest of our gifts? Part of them bring in-service training to rural ministers. Through the Extension Committee of the Town and Country Department, many ministers who have not had the advantage of full college and seminary training are attending classes. There are seminars for pastors and programs of adult education. The committee cooperates with the United States Department of Agriculture to meet the needs of people in the low-income areas of rural America.

And how are we helping in the new Puerto Rico? Our gifts make it possible to strengthen the work of cooperative Christianity on the Island. They give to ministers much needed in-service training in community relations. They provide for the seminary a faculty member who teaches in the field of church and community. They help to build bridges of understanding between governmental, social, and commercial interests involved in planning, through the Evangelical Council. They make possible continuing study of the best ways of assuring a creative and effective Christian witness during these years of rapid change.

Without our prayers and gifts on the World Day of Prayer it would not have been possible through the years to bring the Christian ministry to homeless migrant families. Since the first contribution of $25 in 1920, the work has continued to go forward—still is a needed and living example of the Christian concern of many people.



A missionary confers with Rapid City Indians, advising them about housing, jobs, and family problems.

Hufnagle from Monkme

The 1959 reports from thirty-four states tell how 156,329 migrants were reached through the dedicated service of the staff members who bring the church to out-of-the-way camps. They travel in harvesters—station wagons equipped with educational, recreational, and worship facilities.

Forty men and women are on the year-round staff: 528 are on the seasonal staff—ministers, teachers, seminarians, college and graduate students, social workers, and nurses. Included in this group are nearly one hundred young people who give their summers in Christian service. From communities come more than 8,000 volunteers who give their time and skills freely and generously. Two-hundred-sixteen local committees help to plan and carry on the program, working through Councils of Churches and Councils of Church Women in partnership with the Division of Home Missions.

Direct service includes religious activities of many kinds, eighteen Child Care Centers for babies and young children, summer schools, vacation church schools, clubs and educational programs for children of school age, teen-agers and adults. One mobile clinic provides medical care where no doctors or nurses are available. There are twenty-six centers in or near those towns where migrants go to shop or to look for work. Here they may rest or care for their children and find a we come from local men and wome

But direct service is only half the ministry. Working closely wi all the public and private agenci from the President's Committee Migratory Labor to local churche Boy and Girl Scout groups or heal departments, the staff tries to bri about better living and worki conditions and to encourage the e tension of health, education, a welfare services to this group Americans who are, as one migra woman has said, "residents of n where." Through action-resear experiments such as vocational ed cation, citizenship training and t development of leadership with the group itself, the ministry wor to help migrants to become mo responsible, self-respecting a competent members of societ Where they are trying to sett down and establish homes, the mi istry guides them, through speci programs, to learn ways of life th will bring them the stability a security for which they long.

In states where thousands Mexican men are brought into t country to help harvest the cro staff and volunteers carry on p grams of religious services, recre tion, counseling and education.

How do we help through t World Day of Prayer? Fr Alaska to Puerto Rico, in nea every part of our land, our pray and gifts make it possible to ca the Christian message and t Christian ministry to thousands men, women, and children who a our neighbors.

Prayer Fellowships . . .

by

MARGARET R. BENDER

THIS year when the World Day of Prayer reaches the United States in its progress around e world on February 17, it will fill its seventy-fifth engagement re. To celebrate this Diamond bilee Year of the World Day of ayer, church women in the United ates have resolved to do some ry special things. Not only do ey expect to double the number observances to be held and to uble the amount of the offering, t they plan to bring the power prayer and fellowship to bear problems that need to be faced ound the world.

In order to do this, thirty Prayer llowships have been set up in the ited States and Canada and five other points around the world. ie purpose for these Prayer Fel-wships is to:

Speak together concerning the relevance and power of prayer for the work of God's people in the world today;

Share some biblical study of God's action within history;

Consider the crucial problems of the particular geographic area;

Seek to discover God at work in the midst of these problems;

Propose some concerted effort of Christians toward their solution.

One feature of the Prayer Fel-wships will be that an interde-minational, interracial, and in me cases an international team, ll visit each one. In the United ates and Canada these teams will sit three or four points and a full y meeting will be held at each ace to study, pray, and discuss. ie Fellowships will be held before e World Day of Prayer in the lief that this will serve to increase e effectiveness and spiritual value the anniversary itself. Partici-nts for the Prayer Fellowship ve been chosen by local commit-es in the designated cities and will come from a radius of fifty miles. Each participant has received an invitation directly from the New York headquarters of United Church Women.

The five Prayer Fellowships abroad will be held in Zurich, Switzerland; Kitwe, Northern Rhodesia, Africa; Madras, India; Hong Kong, and Lima, Peru. These Fellowships will occupy a period of at least four days and the membership will be made up of chosen representatives of church agencies in all of the countries included in the geographical area. The efforts of these women to share problems, study and prayer in spite of differences in language and culture will provide a real inspiration to Christians everywhere. The teams for the overseas Fellowships are:

Africa—Kitwe, Northern Rhodesia

Organizing Secretary—Miss Ruth Lawrence (Methodist).

TEAM MEMBERS: Miss Norma Alampay (Church of Christ) Philippines, teaching in Korea; Miss Dina Rizzi (Methodist), president, Methodist Institute, São Paulo, Brazil; Mrs. Jesse Jai McNeil (National Baptist, United States of America), state president, Michigan, United Church Women; Mrs. W. K. Evans (President, Disciples International CWF), Austin, Minnesota.

East Asia—Hong Kong

Organizing Secretary — Miss Hazel Shank (American Baptist).

Alternate Organizing Secretary —Mrs. Stanley I. Stuber, president, Council of American Baptist Women, Kansas City, Missouri.

TEAM MEMBERS: Miss Wong Yuk Mui, elder in Church of Christ, Associate General Secretary, Y.W.C.A., Hong Kong; Mrs. W. Verne Buchanon (Presbyterian, former national President) state president Ohio UCW, New Philadelphia, Ohio; Miss Raymone Ramonji, head of Protestant Women's Centre, Tananarive, Madagascar.

Europe—Zurich, Switzerland

Organizing Secretary — Miss Margaret Shannon (United Presbyterian U.S.A.).

Alternate Organizing Secretary —Mrs. Paul Moser (United Presbyterian U.S.A.), Chairman World Day of Prayer and its 75th Observance.

TEAM MEMBERS: Mrs. David Jones (Methodist), Bennett College, Greensboro, North Carolina, former vice-president of UCW; Representative from Egypt or Lebanon; Representative from French Protestant area in Africa.

Latin America—Lima, Peru

Organizing Secretary — Miss Margaret Lawrence (Disciples of Christ).

TEAM MEMBERS: Mrs. William Sale Terrell (Baptist), national president of UCW; Miss Hana Kawaii (Kyodan), teacher in Keisen Gakuen, an elder in her church, Tokyo, Japan; Sra. Noemi Celma de Bonet, wife of Baptist Minister, Barcelona, Spain.

Mid-Asia—Madras, India

Organizing Secretary — Mrs. James Kinnear, associate secretary, Division of Foreign Missions, South Asia and Near East, National Council of Churches.

Alternate Organizing Secretary —Mrs. Stuart Sinclair (Congregational), Member Prudential Committee, American Board, and Board of Managers, UCW.

TEAM MEMBERS: Mrs. Jonah Chitombo (Methodist), Southern Rhodesia, Africa, wife of first Afri-

Mrs. Jonah Chitombo

can Methodist district superintendent; Miss Joan Macneil (Presbyterian), Sydney, Australia, director of Adult Programming, Presbyterian Church, Australia.

It is interesting that three Methodist women are involved in the Overseas Fellowships. Mrs. David D. Jones, Greensboro, North Carolina, will be part of the team for the European Fellowship. Mrs. Jones, former member of the Woman's Division, has been active in the Y.W.C.A. and many citizens' organizations. She is presently Director of Admissions at Bennett College, where her husband was president until his death in 1956.

Miss Dina Rizzi, of Brazil, will go to the Prayer Fellowship in Kitwe, Northern Rhodesia, Africa. Miss Rizzi is a Methodist and the first Brazilian woman to be president of the Methodist deaconess training school in São Paulo, Brazil. She has studied in the United States.

Mrs. Jonah Chitombo of Mutambara, Southern Rhodesia, will be a member of the team for India. Mrs. Chitombo is the wife of a Methodist pastor and very active in the affairs of her conference Woman's Society. She is a trained nurse and has practiced her profession under both church and government auspices. From April 1 to December 1, 1959, she was in the United States as a member of a World Understanding Team of the Department of Christian Social Relations of the Woman's Division.

Miss Dina Rizzi

A number of Methodist women are serving on the United States and Canadian teams. The team membership, not completed at press time, is as follows:

South:

January 16—Little Rock, Arkansas

January 18—Nashville, Tennessee

January 19-20—St. Louis, Missouri

Organizing Secretary—Mrs. J. R. Henderson, Little Rock, Arkansas.

Team Members: Mrs. Wade McKinney, Cleveland, Ohio; Mrs. John R. Newcomer, Phoenix, Arizona.

Southeast:

January 16—Charlotte, North Carolina

January 18—Atlanta, Georgia

January 20—West Palm Beach, Florida

Organizing Secretary—Mrs. Mable Morley, Presbyterian, U.S., Atlanta, Georgia.

Team Members: Mrs. William Fitzjohn, Sierra Leona, Africa; Mrs. Monica Owen, New York City.

Southwest:

January 30—New Orleans, Louisiana

February 1—Fort Worth, Texas

February 2-3 — Albuquerque, New Mexico

Organizing Secretary—Mrs. Jack Dale, Disciples of Christ, Indianapolis, Indiana.

Team members: Princess Ataloa, Los Angeles, California; Mrs. J. C. Piper, Parsons, Kansas.

Northeast:

January 16-17 — New Haven, Connecticut

January 18—Boston, Massachusetts

January 20—Toronto, Canada

Organizing Secretary — Mi Theodore Tucker, 73 Central Av nue, Montclair, New Jersey.

Team Members: Mrs. Em Obee, Milwaukee, Wisconsin; M Edwin Anderson, Medford, Mass chusetts; Mrs. George McMull Toronto, Canada.

Mid-Atlantic:

January 30—Richmond, Virgi

January 31-February 1—Was ington, D. C.

February 2-3—Wilmington, De aware

Organizing Secretary—Mrs. A thur Sherman, 35 Hall Aven Medford, Massachusetts.

Team Members: Mrs. W. A. M Cutchen, Atlanta, Georgia; M W. N. Rivers, Washington, D. C.

East Central:

January 16-17—Rochester, N York

January 18-19 — Pittsburg Pennsylvania

January 20-21—Columbus, Oh

Organizing Secretary—Mrs. Ro ert Vance, Powell, Ohio.

Team Members: Mrs. Theodo F. Wallace, Kansas City, Kansa Mrs. Kenneth Young, Brewto Alabama.

Near Midwest:

January 16-17—Detroit, Mich gan

January 18—Chicago, Illinois

January 20—Louisville, Ke tucky

Organizing Secretary—Miss Be Marcus, Reformed Church Boa New York, New York.

Team Members: Mrs. Fr Luchs, Ann Arbor, Michigan; M Margaret P. McCane, Washingt D. C.

Far Midwest:

January 20—Winnipeg, Cana

January 23-24 — Minneapol Minnesota

January 25-26—Omaha, N braska

January 27—Denver, Colorad

Organizing Secretary — M James M. Evans, United Chur Women, New York, New York.

(*Continued on page 42*)

World Federation of Methodist Women

INTERNATIONAL ADVENTURE

A YOUNG Japanese woman, Miss Miyoko Arino, has discovered that life is full f exciting adventures for Christian orkers and that often there is a onnecting link between events.

Soon after her graduation from oyama Gakuin University in okyo, Miss Arino went to Hokkaido, the northern island of Japan. here she met and worked with a oung couple, the Rev. and Mrs. atsumi Yamahata, who were erving in a pioneer evangelism roject. They became good friends.

Then their paths separated. Miss rino came to the United States to tudy for her master's degree in religious education at Perkins School f Theology in Dallas, Texas. And he Yamahatas went to Bolivia in 959 to minister to a group of apanese-speaking people who had migrated from overcrowded Japan nd Okinawa and colonized in the ungle territory in and near Santa ruz. The Yamahatas were sponored by the United Church of hrist in Japan and financed by the wiss Methodist Church.

After completing the requirements for her degree Miss Arino xpressed a desire to visit the olivia project before returning ome. Not only did she wish to see he Yamahatas, but also she wanted o help with their evangelistic work, nspect the actual condition of the hurch and learn how the churches n Japan could best cooperate and elp to meet its needs. On her reurn to Japan she could then preent a firsthand report at a special ommittee meeting of the Overseas Iission Committee of the United hurch in Japan.

But where would the money for uch a visit come from? Providence orks in mysterious ways. Following General Conference, Mrs. Ernst cholz, president of the Woman's ociety of Christian Service in Gerany and president of the World Federation of Methodist Women, was in the New York office. Miss Margaret Billingsley, executive secretary for Japan and Korea, told her about Miss Arino. Immediately Mrs. Scholz saw an opportunity to use some funds held since the death of Miss Elsie Schwab, long-time missionary from Germany to Japan. Miss Schwab had lived sacrificially and during her service had assisted many worthy students. She left a small amount of money for special missionary work. This was made available for Miss Arino to visit Bolivia. There Miss Arino lived with the Yamahatas in their new brick house. Their first home in Bolivia had been a hut. A jeep, provided by the Swiss Methodists, facilitates their travel.

A thatch-roofed educational building has been constructed in the first Okinawan Colony, which consists of 300 families. Here the average Sunday-school attendance is about thirty youngsters who enjoy the fellowship and instruction. One girl, as described by Miss Arino, "has a good potential for becoming a good teacher with a little training. To me she is a good example of what is coming out of this work."

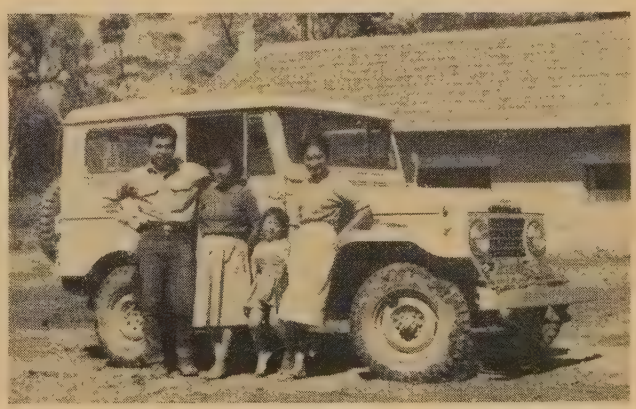
Miss Arino accompanied the pastor to each of the three grade schools in the first Okinawan Colony each week to teach Japanese, Bible and singing. A Bolivian teacher was in charge at other times.

Meetings were held once a month in the second Okinawan Colony which is made up of 100 families. Here there were no organized classes but paper dramas (picture stories) and hymn singing were used to teach the children. Home visitation is also an important phase of the church's ministry. These visits encourage confidence in Christianity.

The missionary project also extended into the school in the Japanese Colony, located in San Fuan, seventy miles from the first Okinawan Colony where Miss Arino worked. She visited the Japanese Colony once a month during her stay. Before she left Bolivia all the girls of the young women's group whom she had taught held a farewell party in her honor.

Evaluating the project, Miss Arino said: "This part of the field of Christian harvest is naturally new and like all young things needs to be nurtured and cared for in order that it might yield a manyfold abundance."

Thus a thrilling adventure of international interdependence was completed! Funds left by a German missionary to Japan financed the visit of a young Japanese missionary ambassador to Japanese coworkers in Bolivia, who were sent there by the United Church of Japan and financed by the Swiss Methodist Church!



The Yamahatas and Miss Arino in front of the sturdy jeep which makes their work easier as they travel through rugged jungle country in Bolivia. Their new brick house appears in the background.

QUILT-MAKING PROJECT

by LOUISE WRIGHT

QUILT-MAKING is a craft of the Cherokee Indian women in the mountains of Western North Carolina. Lovely quilts are pieced together from tiny bits of colorful material.

Each fall the Cherokee Indian Fair held on the reservation features a display of these quilts hung on the wall back of shelves filled with jars of canned goods, wild honey, jams and jellies, and tables of all kinds of handiwork.

Mrs. Nellie Conseen, of the Cherokee Methodist Center at Cherokee, has recently completed a quilt in the flower garden design. Some quilts have flowers of such tiny hexagons that each flower consists of a hundred small bits of cloth. Many patterns, the Double Wedding Ring, Path of the Fans, the Morning Glory, and others are used.

Miss Vera Falls, deaconess at the Cherokee Methodist Center, observes that Methodist women could help furnish basic material for this craft work by sending boxes of quilt scraps to the center. Anyone who sews has all kinds of odd pieces of material left over, which are put in a scrap bag and often forgotten, thinks Miss Falls. If the Cherokee women had the contents of the Methodist scrap bags all over the United States, they would have enough material to keep them busy for months to come.

On winter days when snow and ice make mountain roads and trails hard to navigate the women love to sit by their windows and piece together the little bits of material, making a larger "square" to fit into their design. Summer days are times of gardening and canning, but when winter comes, "we like to have something to keep our fingers busy," said one Methodist woman. Packages of material may be shipped postpaid to Cherokee Methodist Center, Box 295, Cherokee, North Carolina.

Mrs. Conseen displays one of her quilts.

EXTENSION CENTER FOR FORT WORTH WESLEY HOUS

Extension work has been opened by Wesley Community Center, Fort Worth, Texas, fifteen blocks from its present location at 2131 North Commerce Street, now zoned for heavy industry. As a result many former residents have moved and the established Center is becoming increasingly difficult for them to reach. The Center has attempted to provide some transportation, but this has been too limited to be satisfactory.

Many persons now served by Wesley live in the Washington Heights area of Fort Worth, where the new work has begun. If successful, the Center may consider permanent location there.

Under the direction of Adolph Lopez, boys' worker, activities for adults, boys and girls were begun in the new location during the summer. These included sewing, cooking, English instruction and playground activities.

Fifty years of service to the community by Wesley House was observed in 1959 with an "ope house," attended by 200 person many of whom have supported th program through the years. Th present building, built in 1914, wa bought after World War I and ha been in constant use as a Cente ever since. Two present staff men bers who participated in its pro gram as they grew up are con vincing evidence of its effectiv leadership training. Mrs. Luc Gonzalez, assistant kindergarte teacher, first came to the Center a the age of twelve. Mr. Lopez ha been a part of the program since h was a small boy. After graduatin from Holding Institute, Lared Texas, he took special work a Texas Wesleyan College. A Wesle House romance culminated in h marriage recently to a daughter o a former minister of neighborin La Trinidad Church. Mrs. Lope now assists in the program whi continuing her teacher's trainin

Mrs. Madge Tucker began h work as director at the Center i September.

Utah Protestant Mobile Ministry

The Utah Protestant Mobile Ministry was established last November. It is the successor to Highland Boy Community House which was located for more than thirty years in Bingham Canyon, Utah. This new program, directed by Miss Ada Duhigg and Miss Mildred May, will minister to people in small towns and rural areas in various sections of the state. Mail should be addressed to Miss Ada Duhigg, c/o Esther Hall, 347 South 4th, East, Salt Lake City 2, Utah, for the present. She has no storage facilities so she is requesting Cash for Supply Work *only*.

Cornelia Russell
Executive Secretary,
Town and Country Work

How It Came About

by

MARION LELA NORRIS

Miss Norris relates the history of the Wesleyan Service Guild from its early beginning to Unification.

DURING the 1919 Christmas vacation I reluctantly accompanied my mother to a eakfast for the Northwestern anch of the former Woman's For-gn Missionary Society held in rst Church, Evanston, Illinois. My reluctance stemmed from an perience I had had while in col-ge. Toward the close of my senior ar at Northwestern University I ad a notice on the bulletin board king for missionaries to go to ina. I had two majors—English d psychology—so I applied. The anch officers turned down my plication with the terse state-ent: "Get your master's degree. hen see us again." Now I knew at missionaries were sent out ithout a master's degree. Since ildhood I had been interested in issions and hoped to be a mis-onary. But after that refusal I as through with missions—or so thought.

However, the breakfast proved be an interesting affair. I was pressed by the messages of two peakers: Miss Welthy Honsinger ater Mrs. Fred Fisher) and Mrs. N. Reed, home base secretary for e Branch.

After the meeting Mrs. Franklin . Clapp, then superintendent of e Young People's Department for e Northwestern Branch, and I ok the "L" together to the city. n the long trip we talked about e employed women in the church. he described a program they de-eloped during the war in the urch where Dr. Clapp was min-ter. The young women met eekly at the church for dinner, hich they helped to prepare. The rogram included a devotional rvice and an informal talk during hich the group did Red Cross work -followed by discussion. It was so successful the group voted to continue the fellowship after the war.

Mrs. Clapp felt this sort of program on a missionary basis would appeal to many employed women. "Can't you start such a movement?" she asked. "Connect it with the work of the Woman's Foreign Missionary Society."

I was interested in working out something for the employed women. I was one of them, away from home, for I was then in personnel work in Pittsburgh, and had no direct church connection. Mrs. Clapp's idea appealed to me. I wanted to help. However, I had a question. Could not this work be united for both foreign and home missions?

I shall never forget the discussion which ensued as we walked down Michigan Avenue on that cold, blustery afternoon! She felt it would be impossible to work out a combined home and foreign relationship because the administrations of the Home and Foreign Societies were so radically different and the scope and program of each so huge that neither could be curtailed to admit the work of the other.

I was one of those employed women seeing life as a whole, not divided into foreign and home. Consequently my answer to Mrs. Clapp's question was twofold: I would do anything I could to help in the formation of a missionary group for employed women; I would have nothing to do with it unless it were inclusive, organizationally, of both foreign and home mission work.

The story of the resolvement of these two points of view is too long and complicated to relate here. Only a few high points are mentioned.

Later that month unexpected encouragement came to us through Mrs. William Fraser McDowell, president of the Woman's Foreign Missionary Society, who had a letter from a business group in Anderson, Indiana, known as the Potter Mission Circle.

This group, which had been functioning for about four years on the combined mission basis, was anxious to promote the idea of a missionary group within the two Societies for employed women. They had written also to Mrs. Wilbur Thirkield, president of the Woman's Home Missionary Society.

Contact was made at once with the president, Miss Helen A. Wesp, who reported in some detail the work of her group.

There were now two business women with the same idea.

Meantime, Mrs. Clapp had enlisted Mrs. Joseph N. Reed. How about securing two officials from the Woman's Home Missionary Society and forming a committee to work out plans? Shortly we had the promise of sympathetic support from Mrs. Daniel Stecker, superintendent of Youth Work in the Woman's Home Missionary Society, and Mrs. F. E. Clendenen, treasurer of Rock River Conference Woman's Home Missionary Society.

This committee of six set to work to make definite plans to secure official support from the two Societies for a trial organization within the four states comprising Northwestern Branch: Illinois, Indiana, Michigan and Wisconsin.

Realizing that the ministers of the local churches must necessarily figure in any such movement, a questionnaire was sent to 1,000 ministers in the designated four states. Of the one-fifth who replied, over one-half were sympathetic with the proposed union plan.

At the annual meeting of the General Executive of the Woman's Foreign Missionary Society in November, 1920, Mrs. Clapp formally presented the request for an organization for gainfully employed women to be related officially to the Woman's Foreign Missionary Society and the Woman's Home Missionary Society. Permission was finally given for a two-year trial within the four states of the Northwestern Branch, provided like permission could be secured from the Woman's Home Missionary Society.

The Woman's Home Missionary Society was definitely interested and sent out a questionnaire. As a result, the discovery was made that some forty-five union societies had been organized in the Young People's Department of the thirty-five conferences responding to the questionnaire.

All this was encouraging to the new committee of six, now known as the Central Committee, which met in Chicago early in 1921 and drew up plans for the new organization. What difficulties we had over the name! To embrace the words *Foreign* and *Home Missionary Work* was unthinkable to us business women. Many women we hoped to reach knew little or nothing about missions, and cared less. Many would be repelled, rather than attracted, by such a name. Yet the leaders of the two Societies thought it would be entirely wrong not to include the word *missions*. Finally we decided that *Wesleyan* would give the Methodist tone, *Service* would include all mission work as well as work in the local church, and *Guild* was an old term standing for working groups of people. Our suggestion of Wesleyan Service Guild was finally accepted by both Missionary Societies.

We set the dues at $2.50, thus providing the dollar membership for each Society, and the additional fifty cents provided contingent funds for each Society, leaving ten cents for the Central Committee and ten cents for each local unit.

We assumed a pledge of $500 for settlement work in Tokyo and $500 for the Campbell Settlement in Gary, Indiana. These amounts were to be secured from the local organizations, now termed local *units*, and to be passed on by the Central Committee to the two Societies for distribution. This was, of course, an act of faith.

In April, 1921, the Central Committee (which had named as officers Marion Norris, chairman, and Helen Wesp, secretary-treasurer) decided to launch the Guild with a complimentary luncheon in May. Invitations were sent to business women in the Chicago area through the pulpits and church bulletins. Over one hundred were present. A number joined the Guild that day as charter members.

Through these formative years there were many women of the two Societies and among gainfully employed women who helped greatly in strengthening and developing this new organization.

We had mapped out a fourfold program which appealed to these women: Spiritual Life; Missions, both Foreign and Home; Christian Citizenship and Personal Service; Social and Recreational Activities. We believed that everyone interested in missions should have a definite concern for her responsibility as a Christian citizen. Since there were practically no organized leisure interests for the employed women, either within or without the church, we decided to adapt this fourth portion as needed in the local groups, combining where feasible with supply work.

The greatest problem we faced was the division of funds between the two Societies. Finally, with vision and faith in this new organization, both groups accepted t following division of funds:

50 per cent for the work of t Woman's Foreign Missionary Soci
45 per cent for the work of t Woman's Home Missionary Society
5 per cent for Christian Citizensh to be administered by the local u

In October, 1921, the Centr Committee asked me to attend t annual meetings of the Woma Home Missionary Society in Pro dence, and the Woman's Forei Missionary Society in Wichita, present the report of progress in t limited territory and to request th the territorial limit be remove I was given just three minutes f each report. The resulting actio groups already organized for unit work might become units of t Guild on their own initiative ou side of the territorial limit, b under no circumstance was the to be any promotional work do by or for the Guild.

A year later, this territorial lim was entirely removed, and the We leyan Service Guild was adopted the organization for gainfully em ployed women, auxiliary both the Woman's Foreign and the Wo an's Home Missionary Societi No doubt one reason for the acti was the first annual report of t Guild in June, 1922: 17 units; 3 members; over $1,000 turned ov to each Society; a per capita givi of nearly $7.

In 1928, I resigned as chairma of the Central Committee becau the work had become so heavy a complex that I could no long carry it with my day-by-day voc tion in the International Council Religious Education, but I w asked to remain on the Centr Committee.

Mrs. Merle N. English w elected chairman and served fro 1928 until August, 1940, when was elected secretary of the We leyan Service Guild of the Woma Division of Christian Service.

Inasmuch as the Woman's Div sion adopted a threefold progra the Wesleyan Service Guild f that it had pioneered in selecti the three main emphases.

Spiritual Life

—MRS. E. U. ROBINSON, *Chairman*

LENTEN READING

by

MRS. ALVIN B. PFEIFFER

THE Lenten season offers a particularly significant opportunity to receive God into our lives, to listen to Him and to claim the inheritance for which we were created. During the days preceding Good Friday and Easter most Christians are more receptive than usual to spiritual truth and more interested in seeking ways of achieving a deeper Christian commitment. During this season women will want to spend more time in reading material for spiritual enrichment.

In choosing books for Lenten reading, let us put the Holy Bible first on the list. It is an incomparable source of devotional readings, yet a great many Christians do not use it in this way. In the Bible we find many exalted passages which not only carry the soul to God but strengthen the determination to be a better Christian. It guides, counsels, inspires, comforts, supports us through all of life.

O Word of God Incarnate,
O Wisdom from on high,
O Truth unchanged, unchanging,
O Light of our dark sky:
We praise Thee for Thy radiance
That from the hallowed page,
A lantern to our footsteps,
Shines on from age to age.[1]

Many societies have a "Spiritual Life Bookshelf." Effort should be made to keep this shelf supplied with new books. After purchasing and reading a book which proves to be particularly helpful, why not add it to the Spiritual Life Bookshelf so others may read it and find inspiration and help? Some societies set goals for Lenten reading and have developed plans to encourage this.

Usually libraries are willing to cooperate in setting up special displays of appropriate Lenten reading material. A notice referring to this, as well as to the Spiritual Life Bookshelf, should be in the Sunday church bulletin.

The Lenten season offers a fine opportunity for a society to remember its shut-in members with spiritual life reading material. Many sources of inspiration and fellowship are closed to them. This is an excellent means of helping them.

Among the splendid new books available are the following:

Blair, Edward P. *Jesus in the Gospel of Matthew.* This book identifies and characterizes Matthew's concept of Jesus. Dr. Blair explains that the Gospel of Matthew is a "Gospel," not a new code of conduct, and Jesus is a Savior from sin, not simply a new lawgiver. $3 (AP)

Crowell, Grace Noll. *Vital Possessions.* This book contains fourteen devotional readings expressing the great value of God's gifts —the Bible, church, home, country, beauty, memory, prayer, and others. These devotions are concluded with original meditation-poems. $1.50 (AP)

Harkness, Georgia. *The Providence of God.* This new book by Dr. Harkness has been described as follows: "From a human and practical viewpoint, Dr. Harkness seeks to dispel the Christian's sense of disquietude concerning the efficacy of prayer, the possibility of miracle, and the reality of God's providential care. She defines providence; discusses destiny and fate, God as creator and redeemer, freedom and divine sovereignty, prayer, miracle and natural law, and the matter of time and eternity." $3.50 (AP)

Laymon, Charles M. *The Book of Revelation.* (Dr. Laymon is the author of *Luke's Portrait of Christ,* a recent spiritual life study book.) This book interprets the major themes of the Book of Revelation and suggests their relevance for today. It is written in clear, readable style—a book the laymen will understand. $3 (AP)

Palmer, Everett W. *You Can Have a New Life!* Bishop Palmer suggests how everyday problems may be met with the resources of the Christian faith. $2.25. (AP)

Radcliffe, Lynn J. *With Christ in the Upper Room.* Dr. Radcliffe recounts the events of the Upper Room with a vividness as graphic and beautiful as an artist painting with color. He translates the events into personal meaning—helping the reader to live practically the stirring message of the Upper Room. This is an excellent book to use for prayer and meditation groups. $1.50 (AP)

Trueblood, Elton. *Confronting Christ.* Dr. Trueblood has broken up the Gospel of Mark into sixty readable and natural units and has attached to each a thoughtful devotional commentary. $3 (HA)

OTHER GOOD BOOKS

* **Applegarth, Margaret T.** ***Twelve Baskets Full.*** **$3 (HA)**
Carsteel, John L. ***Rediscovering Prayer.*** **$3.50 (AY)**
Fenelon, Francois. ***Christian Perfection.*** **$2.50 (HA)**
Heard, Gerald, Editor. ***Prayers and Meditations.*** **$2.50. (HA)**
Herman, E. ***Creative Prayer.*** **$2**
* **Kelly, Thomas.** ***A Testament of Devotion.*** **$1.50 (HA)**
Seidenspinner, Clarence. ***Progress Through Prayer.*** **50 cents (TI) 12 or more, 40 cents**
* **Steere, Douglas V.** ***Time to Spare.*** **$2.50 (HA)**
Stewart, George Shaw. ***The Lower Levels of Prayer.*** **$1.50 (AP)**
Strong, Mary, Editor. ***Letters of the Scattered Brotherhood.*** **$2 (HA)**
Wyon, Olive. ***On the Way: Reflections on the Christian Life.*** **$2.50 (WP)**

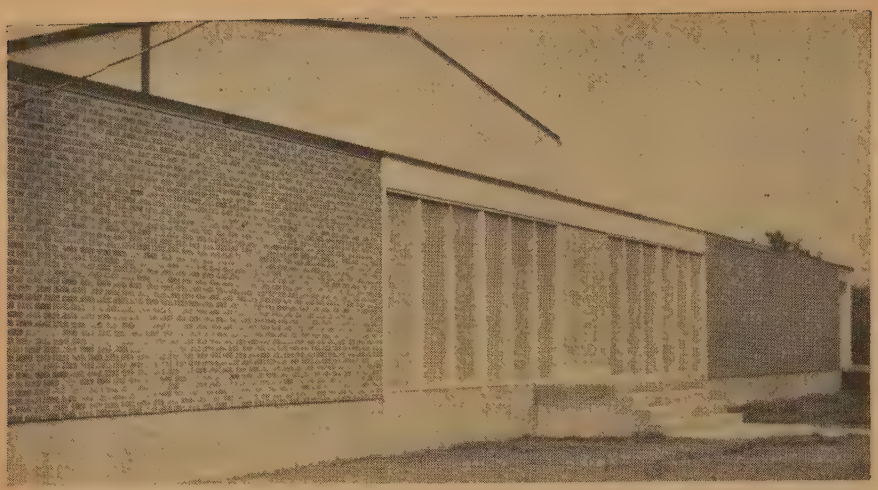
Two fine reading lists are available: the "Bibliography" in the *Spiritual Life Packet* * ($1), and "Suggested Readings" and "Retreat Addresses" in *Quite Days and Retreats* * (5 cents).

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Other books may be purchased from the Cokesbury bookstore serving your territory.

[1] "O Word of God Incarnate," Hymn No. 386, *The Methodist Hymnal* (Theme Hymn for Program 1960-61).

Mirac

MRS.



● Dulac Community Center, Dulac, Louisiana, was a recipient of the Week of Prayer and Self-Denial offering in October 1959. This multipurpose building was dedicated by Bishop Aubrey G. Walton on October 21, 1960.

The center serves the Houma Indians in the bayou country of southern Louisiana where Acadian French people from Nova Scotia had settled long years ago. The Indians mingled with the Acadians and gradually adopted the French language and a way of life similar to that of their neighbors.

Shrimp fishing in summer and trapping in winter are the main occupations of the people.

One urgent need for a community center in this area is to help the people realize their own potential. In the community a boy starts work on a shrimp boat at the age of twelve. If he completes high school (not available to these Houma Indians until two or three years ago) he still can work on a shrimp boat at the same pay and his further study does little to improve his work (and delays his start by four years). A girl often marries at fifteen or sixteen. Young couples rent a cleared space near their own parents, and the type of house depends on the ability of the young husband who traditionally builds it himself. If he is a boat builder by trade, the house may be snug and comfortable. If his skill is not with hammer and saw the shack may be built of cypress which withstands the elements without paint.

Families have many children and family ties are very close. A boy who does leave the area feels out of place away from the comfortable, leisurely bayous. Nearly always he will return to his home, his family, and the shrimp boats.

● "Little Peter Rabbit had ears that went flop, flop, flop!" Mrs. Mildred Brunson, program director and kindergarten teacher, leads the four-year-olds in stories and songs.

The rooms are divided into activity centers where children may work with scissors, blocks, paste, puzzles or whatever they wish. Things move at a leisurely pace. Three teachers and two assistants are available and children are given time to grow at their own speed unharassed by the many small children still at home. Even with twenty children in the room the teachers can give them more individual attention than the busy mothers in their tiny homes can give. As the two years pass they learn to think and speak in English, to follow directions, to work and play together, to feel the personal interest each teacher has in them. In this way the kindergarten builds readiness for school and gives the experience which serves as the groundwork for further learning.

● Kindergarten children arrive at Dulac Community Center. Each morning the center's bus turns into the half-circle drive "graveled" with clam shells, and sixty children pour out its doors. Three kindergarten rooms make up the north side of the building. In each the outside wall is entirely of glass so the rooms seem part of the outdoors so familiar to the children. These youngsters are four and five years old. They attend kindergarten for two years. Most of them are bilingual, changing from French to English and back again in one sentence, perhaps not aware they have done so.

themselves, and encourages them tow group of high-school boys gathers in or two bring guitars for effect, but the ments, pie-pan drums and others of the gested this activity to them. It has jus they play for two hours or more, imp spontaneous activity fills a gap for the

t Dulac

IOWE, JR.

● Boys at Dulac are very helpful in the necessary chores. These boys are preparing for a meeting.

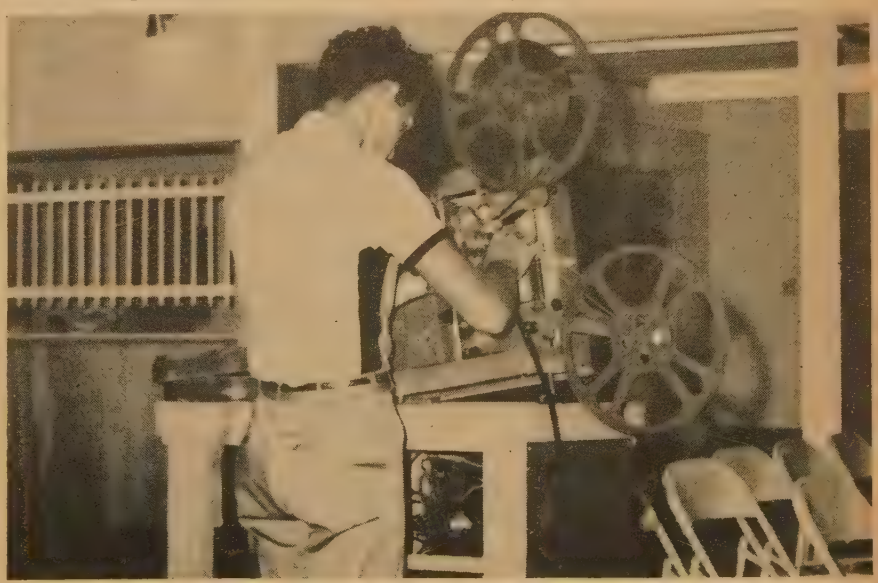
The Dulac Community Center gives the Houma Indians a chance to see a little farther than the narrow horizon heretofore offered by their community. It is the only agency that encourages them to realize more of their full potential. Use of the lovely building and participation in the program are experiences that become for them the basis for further learning. Through the Week of Prayer and Self-Denial a modern structure has risen that seems a miracle in bayou country. Through the program at the center a change in patterns of thinking will come eventually to the people and this, too, will be a miracle in Dulac.

● Boys are now able to participate in an athletic program in all kinds of weather, even during the evening hours now that a gymnasium-auditorium is available at Dulac Community Center.

Each room of the center is planned for activities to give these young persons experiences that might not otherwise be available to them. Only through a broader program can they enlarge their basis for learning.

● A volunteer projectionist prepares for the Friday night movie at Dulac Community Center. Recreational facilities for the Houma Indians are almost totally lacking in the community except at the center.

The gymnasium serves not only as a room for various athletic feats, games and fun, but for family movies. The projector is run entirely by a group of boys who have become interested in it and learned the intricate steps involved in threading the film and caring for the projector.



usic room in the new center building is used
y by singing groups and piano pupils. Miss
k, U.S.-2, is in charge of the music program.
an workers are interested in encouraging any
ous activity that lets the children express
of self-pride and self-improvement. One
around the piano in the music room. One
truments are kindergarten rhythm instru-
ng. Two or three like to sing. No one sug-
around a boy who plays the piano. Often
es, melodies, and rhythms they like. Their
otherwise might be a monotonous life.

"IN JESUS' NAME WE PRAY"

by MRS. MERRILL B. McFALL
Secretary of Spiritual Life of the Indiana Conference Woman's Society

QUIET MUSIC: "Dear Lord and Father of Mankind" (*The Methodist Hymnal,* No. 342)

CALL TO WORSHIP: "Draw nigh to God, and he will draw nigh to you." "In (His) presence is fullness of joy." (James 4:8*a*; portion of Psalms 16:11)

HYMN: "Come, Thou Almighty King" (*The Methodist Hymnal,* No. 2)

PRAYER (*Selected from the current* Prayer Calendar*)

INTRODUCTION: Dr. Alexis Carrel has said: "Prayer, like radium, is a source of luminous energy . . . and when we pray, we link ourselves with the inexhaustible motive power which spins the universe." [1] Do we really believe that prayer changes things?

When we pray, we do not attempt to persuade God, nor plead with him to "change His mind." Rather, we seek to discover His will. Then we offer Him our love, concern, and faith as a channel by which His transforming power may be released to meet a specific need. Electrical energy in our homes depends upon wiring, instruments, and the closing of a switch to manifest itself as light or heat or power. So God's creative energy often depends upon man's cooperation in prayer to accomplish God's highest purpose in human affairs. The force generated through prayer is love, God's love, warming and lighting those for whom we pray, until in them, too, the kindled spark bursts into flame.

"Lord, teach us to pray."

SCRIPTURE: Matthew 18:19; Matthew 21:22; John 14:13; James 5:16; Philippians 4:6 (*To be read by individual members*)

PRAYER TIME

Leader: Today we are using the *Prayer Calendar* to guide us in our intercessions. (*Using information presented in the introductory pages of the current* Prayer Calendar, *the leader describes carefully the Calendar, including something of its purpose, its makeup, and its use.*)

Now Mrs. _____ and Mrs. _____ will tell us of two mission projects —one in this country, and one in a foreign country—for which we shall pray especially today.

Member A (*Locates on map a selected home project, and indicates where it is listed in the* Prayer Calendar. *Presents a "thumbnail sketch" of the work and workers there.*[2] *Directs group prayer for the project, closing with a brief prayer of her own.*)

Member B (*Presents a foreign project in the same way.*[2])

Leader: Every day is somebody's birthday. Missionaries and deaconesses are listed in the *Prayer Calendar* on their birthdays. Mrs. _____ will introduce us to today's birthday friends.

Member C (*Distributes sheets of paper at the top of which is written the name of a worker whose birthday falls on the day of your meeting. Underneath the name, the Lord's Prayer should appear, paraphrased as below.*)

The person whose name is written at the top of the sheet of paper I have given you is to be your "prayer special" this afternoon. A little later we shall use the prayer as written on your paper, but first let us concentrate upon these workers for whom we are praying. As I introduce them one by one, try to visualize your designated prayer friend. Try to feel God's love welling up within you and flowing out to him, or her.

(*Presents facts from* Prayer Calendar *about each worker on the birthday list such as home conference and field of work. After each sketch, pause briefly for silent prayer.*)

Now we shall unite in the Lord's Prayer in behalf of these workers in a way suggested by Dr. Charles Whiston in his book, *Teach Us to Pray.* He says that we should use this prayer in intercession because through it we ask everything that is best for people and we ask it in Jesus' name. We are using it as he suggested—by inserting the name of the person for whom we pray into each clause. We shall pray together the Lord's Prayer, as printed on your paper. In each blank space, insert the name of your prayer special; use appropriate pronouns.

Our Father, Who art in Heaven,
Hallowed be Thy name in _____;
Thy Kingdom come in her (him),
Thy will be done in her (him) today, as it is in heaven.
Give _____ today her (his) daily bread;
Forgive her (him) her (his) trespasses, and
Teach her (him) to forgive all who trespass against her (him);
But do Thou deliver her (him) from all evil;
For Thine is the Kingdom, and the Power, and the Glory forever. Amen.

BENEDICTION: Our Father, bless and sanctify these prayers that have been offered unto thee in Jesus' name. Grant that they may be fulfilled by Thine abundant power. Amen.

QUIZ: Turn to page 41 for the quiz this month.

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* Available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, 60 cents each, 3 for $1.50.

[1] *The Manual of Prayer,* October, 1960, p. 3. (United Prayer Tower, Inc., 5829 27th Ave., South, Minneapolis 17, Minnesota.)

[2] Information about projects may be found in THE METHODIST WOMAN and WORLD OUTLOOK; current *Annual Report; Do You Know;* leaflets and pamphlets of the Woman's Division.

department of CHRISTIAN SOCIAL RELATIONS

Dear Friends:

Again the Calendar—1961 vintage—confronts us with the traditional New Year as a symbol of new beginnings and new commitments. Yet somehow the grave challenges of this new decade force us to take stock of our responsibilities with greater understanding of the urgency of the task we must undertake as Christians and as responsible citizens in a world like this.

The past six months have called to our minds and impressed upon our spirits such a vast outlay of issues, experiences, and needs of the world as might well have been compressed with difficulty into any previous decade or even a half century!

—The election campaign in our own nation with its world-shaking significance.

—The demonstration of a changing role for U.N. as the keeper of the peace as well as providing a new potential channel for the nurture of new nations into economic stability and political freedom.

—A newly independent group of nations in Africa.

—The 15th Anniversary of U.N. with the history-making General Assembly when seventeen new nations were added to make the total membership "99."

—For the first time in the world's history a "Freedom-from-Hunger" Campaign has been projected for the whole world.

—The preservation of freedom and the achievement of respect for human dignity in our own land have gathered momentum.

—All of these great concerns and many more have implications for Christians in this New Year that will not let us think "small" and act "alone." We must *unite our efforts* in church and community to (1) Find out the facts, (2) See how *"we"* are related to them, and (3) Do something about them.

As a starter for Methodist women in this New Year, why not call your committee together and take a look at some of the following suggestions. Decide what may be the *most important* for your group (*not* just the easiest or the least trouble or the least controversial!) and (1) bring your recommendations to your Woman's Society or Guild and (2) call these matters to the attention of the Commission on Christian Social Concerns of your local church. *As a member of this Commission you have a responsibility.* Some suggestions:

1. The next three pages of this four-page spread will outline for you some of the major domestic and foreign policy issues that will confront the 87th Congress. You voted on November 8 on the basis of issues. Even if your candidate was defeated, you still have an obligation to work for the "principles" and laws that seem to you to be right. Why not select one or more of the issues on the following pages and encourage its discussion and letters in due time to your Senators and Representative? One reason we are sometimes not too effective in influencing government policy is that we do too little too late—because we have not troubled to know the facts and arrive at intelligent viewpoints.

Your new *Handbook on Christian Social Relations* (price, 35 cents)* has a section to guide you in shouldering your citizenship responsibility and communicating with your elected representatives in Congress or even the President of the United States.

2. *Christian Responsibility for Freedom*—A very important pamphlet carrying this title (price, 50 cents)* is being used by many local churches in many denominations. You may wish to purchase a copy for the use of your committee and for use by the Commission on Christian Social Concerns in your local church. The case studies in the pamphlet might well provide a basis for a series of discussion periods. You may even wish to suggest inviting representatives from other church and community groups to join with you in such discussions.

3. *Seminars in Miniature*—with the focus on Families in a Changing World. Why not plan toward a special "Seminar in Miniature" in your local church? The following materials * will be useful:

*A Guide for "Seminars in Miniature"**—price, 15 cents.

*The Family in a World of Rapid Social Change**—price, 50 cents. A sourcebook.

*Eternal Values in a World of Change,** by James K. Mathews—price, 50 cents.

*The Attractive American**—price 35 cents. (This new pamphlet will be especially helpful to local churches that have families overseas or planning to go overseas to live temporarily.)

4. Watch for the February issue of THE METHODIST WOMAN when special attention will be given to the Quadrennial Emphasis on Race undertaken with the General Board of Christian Social Concerns.

5. Finally as we enter this New Year, God grant us all the determined will and the guidance to work without fear in ridding our own lives and nation of bigotry and oppression in any form, and toward that full freedom for all men that bears some small likeness to the Kingdom of Our Lord.

Sincerely yours,
THELMA STEVENS
MARGARET R. BENDER
THERESSA HOOVER

* Available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

The Eighty-Seventh Congress Faces the Nation

THE Eighty-seventh Congress will begin its sessions in an atmosphere still charged with the electricity released by the visits of an unprecedented number of heads of state to the Fifteenth U.N. General Assembly—in particular Mr. Castro and Mr. Khrushchev. The dilemmas of African nations being helped to find their way to stability will still hang in a sky made ominous by the still unsolved problem of how to secure the disarmament that we must have long to endure. There are encouraging patches of blue in the sky to be sure, but the urgent need for creative thinking and decisive action in the field of international affairs, as well as domestic, is an immediate responsibility of the new Congress.

Some Urgent International Issues

A—Use of Agricultural Surpluses Abroad Surpluses continue to be one of our most embarrassing problems. Part of the reason for this is deep in the conditioning and make-up of the people of the United States. Somewhere in our background is a frugal inheritance that honors the admonition, "Waste not, want not." There is also sometimes an almost subconscious realization that "the earth is the Lord's and the fullness thereof." In addition we have never really ceased to be a neighborly people, and we have great compassion for suffering.

The basic law under which some of our surpluses have been distributed abroad will expire this year. Under it some surpluses have been distributed through government programs. Some have permitted the use of the small payment made by the receiving nation for programs of aid which were selected by the United States, usually with the advice of the country involved. A goodly share of the surpluses distributed under the present legislation have found their way to hungry people through the aid of voluntary organizations.

The new legislation will need to expand both of these methods, preferably with the "strings" removed from programs dispensed through the government so that the receiving nations can be free to make the decisions about how their payment shall be used in their country. Probably these programs, no matter how imaginatively expanded, will not be enough either to meet the world's need or to dispose of our surpluses. The program presented by our delegation to the United Nations for a World Food Bank would be a good beginning.

If the people of the country insist that both administration and Congress fulfill the promises of the party platform to which most of them owe allegiance, there will be a good possibility for a beginning on the solution of this problem.

The Democratic platform said:

Using Our Abundance We will increase consumption abroad. The Democratic Party believes that our nation's capacity to produce food and fiber is one of the great weapons for waging war against hunger and want throughout the world. With wise management of our food abundance we will expand trade between the nations, support economic and human development programs and combat famine.

B—The United States and the United Nations Our policy in and toward the United Nations has been a matter almost entirely determined by the State Department and the administration, but there is feeling among some with great concern for foreign affairs, that the Congress could and should take a more active role in relation to this important part of foreign policy. Several factors contribute to the dissatisfaction with the complex of U.S.-U.N. relationships which have been voiced by members of the Congress, as well as other observers of foreign affairs. They are:

1. The United States has lacked a consistent policy toward the U.N. We have shown a tendency to pick and choose. Sometimes we have taken action through the U.N. Sometimes we have by-passed it.

2. We have not had a sufficiently well articulated and consistent policy regarding (a) willingness to vote for hearing any appeal from a country debated in the General Assembly so that any available light can be brought to bear on it, and (b) our attitude toward "colonialism" in general. This has appeared in relation to such items as the claim of the government of Portugal that it has no territories on which it needs to report to the Committee on Non-Self-Governing Territories. At times our attitude has given the impression that it is influenced more by our loyalty to our NATO partners, right or wrong, than by our natural historical sympathy with peoples struggling to be free. The inconsistencies of this part of our foreign policy, say the critics, have made us suspect by both sides. For example, in relation to Algiers and to the Portuguese territories, we have seemed to consider France and Portugal, and in relation to the Congo (Leopoldville) we have offended the Belgians by our sympathy with the Congo.

3. The positions of the delegations have not been such as to take sufficient advantage of their on-the-ground experience. Cabinet rank, which has never been given to a U.N. ambassador with the exception of Henry Cabot Lodge, should be maintained. Machinery should be developed to make for more extended consultation between the administration and all of the delegates.

4. There is a feeling in some circles that the Congress needs to set up an active United Nations Affairs Committee which would discuss U.S.-U.N. affairs and the way that legislation affects them. Probably this should be within the Foreign Affairs and Foreign Relations Committee and include all members of both houses of Congress who have served on U.N. delegations. This

group would have responsibility to initiate and publicize studies on serious questions confronting our government in the U.N. so that the people of the country can have a better understanding of what is involved.

These four steps might do much to increase our effectiveness at the U.N. The words of the Democratic platform on this subject might well be ones on which all citizens of the United States could unite, whatever their party affiliations:

> To all Our Fellow Members of the United Nations: We shall strengthen our commitments in this our great continuing institution for conciliation and growth of a world community.
>
> Through the machinery of the United Nations we shall work for disarmament, the establishment of an international police force, the strengthening of the World Court, and the establishment of world law.
>
> We shall propose the bolder and more effective use of the specialized agencies to promote the world's economic and social development.
>
> To all of these endeavors so essential to world peace, we the members of the Democratic Party will bring a new urgency, persistence and determination born of the conviction that in this thermo-nuclear century, all of the other Rights of Man hinge on our ability to assure man's right to peace.

C—Foreign Economic Aid The Congo situation has suddenly dramatized the need for expanded economic aid with a greatly increased proportion of it administered through the United Nations. Overnight the colossal needs for all types of emergency services, long-term planning and development of resources and for the training of local experts in every field required by the complications of modern living became clear. The immensity of the sums that would be required also became painfully clear. It also became likely that the U.N., if it is able to function usefully in the complexities of the Congo situation, will fall heir to other problems of comparable or even greater size.

At present the proportion of any aid program that can be paid by the United States is limited to 40 per cent or under. If we are to give any effectual aid in situations where everyone agrees that an international organization is the only safe agency for the purpose, this percentage must be raised or abandoned.

Another way in which economic aid must be given is through the expansion of agencies and funds which can make available funds for capital development. The capital-poor nations of the world must be helped to get the capital which will make it possible to undertake major projects which cannot attract capital because they do not pay for themselves in any direct way. Dams, school systems, hospitals and roads are examples of this need. In countries where economic development has progressed further, many such enterprises may be financed by taxes. In countries whose economic development is just beginning, there is no base for taxation sufficient to underwrite such projects and the need must be met in other ways. This point was stressed at a recent five-day meeting in Washington of some of the principal international agencies in this field, the International Monetary Fund, the World Bank and the International Finance Corporation.

Two other more recent organizations in this field will also be worthy recipients of increased United States aid: The International Development Association and the United Nations Special Fund. Each has its own functions, and each is essential.

This year's pledging for U.N. technical assistance hit a record high with $86,300,000 pledged to the Special Fund and the technical assistance program. Many receiving countries pledged more than their share of the program. The U.S. pledge was $40,000,000, all of which may not be available because of the 40 per cent formula.

Finding ways to support the work of all of these agencies to the top point where it will be useful will provide Congress with some food for work and debate.

D—The World Court and World Law Perhaps the first job that needs to be done is to remove the restrictions hindering our adherence to the World Court. As long as we continue to maintain our right to pick and choose which cases we refer to the World Court, the court will be weak. President Eisenhower made effective statements on the need to remove these restrictions. The Democratic Party has a platform statement to the same effect. The first session of the new Congress ought to act on this measure.

E—Immigration Methodists have long been particularly vocal on the need to change our immigration law. Both parties have carried planks on it in their platforms. Despite all this, little has happened. The Walter Bill passed by the 86th Congress permitted refugees equaling 25 per cent of the number resettled in other countries during a thirty-month period to come in on parole. The parole principle has been condemned by the churches. It permits 500 handicapped "difficult-to-settle" refugees to come in, if they can become self-supporting or have family units that can support them. It extends the alien-orphan adoption program for one year and gives a quota of 3,136 for Dutch ethnic Indonesia refugees and for 500 victims of the Azores earthquake. It leaves most refugee problems untouched, even under this parole system. Genuine citizen concern should move the new Congress to make good the platform of the party to which the majority of them belong:

> We shall adjust our immigration, nationality and refugee policies to eliminate discrimination, and to enable members of scattered families abroad to be united with relatives already in our midst. The national origins system contradicts the founding principles of this nation. (Democratic platform)

F—Disarmament and Nuclear Testing In the words of our U.N. delegate: "This is a hardy perennial if there ever was one, but the very fact that it is still alive should give us hope." It is surely time to see what an increased emphasis on this issue could do for us. The Congress may wish to create new

machinery for this purpose or to expand that which exists. Certainly, however, there can be no doubt that many more people must work on all phases of this subject including preparation for measures to protect industry and labor from the economic maladjustments which would come in the wake of disarmament.

Domestic Issues

In days when democracy operates in a showcase with many new nations eying its efficiency and its ability to provide opportunities for all its citizens, it is very important that domestic issues be dealt with wisely.

A—Reform in Rules For many years most of the students of the subject have agreed that the best way to improve the legislative picture would be to remove the undemocratic procedure by which debate is stalled in the Senate by filibuster and to reform the procedure in the House so that the Rules Committee could not bottle up legislation at will and prevent its coming to the floor. The fate of important legislation, particularly in the field of human rights, hangs on these changes. It is to be hoped that this Congress will have the courage to make these reforms so that minorities cannot prevent action favored by majorities.

B—Civil Rights The last Congress did not meet the hopes of many people in respect to civil rights legislation. Here again the majority party has a strong platform plank, and it is to be hoped that its representatives will work hard to make it into a reality.

The minimum goals to be hoped for might include: a Fair Employment Practices Law, the creation of a permanent Commission on Civil Rights, and the complete elimination of barriers to voting through increased powers of the Civil Rights Commission to secure evidence in such cases and to enforce the law.

C—Importation of Farm Labor —Public Law No. 78 There seems to be excellent evidence that importing farm labor from other countries brings disadvantage to local workers and is not of any real value to the imported workers. Many church and civic organizations have long urged that this law be studied carefully and that extensive public hearings be held before any decision is made to extend the law. In a close decision the last Congress was persuaded to compromise by extending the law only for a period of six months. When it comes up again, it is to be hoped that Congress will make decisions in accordance with the best interest of the laborers, both domestic and foreign.

D—Federal Aid to Education One young candidate for a Congressional seat is said to have campaigned this year on the platform that he had been a "war baby" and had firsthand knowledge of the crisis brought on by the overcrowding of schools and the teacher shortage. The problem remains with us, and although other remedies than federal aid have been suggested repeatedly, they do not seem to make their appearance. A good bill providing aid both for school-building programs and teachers' salaries is long overdue.

E—Medical Care for the Aged This is bound to come up again, particularly in the year of the White House Conference on the Aged. Undoubtedly another effort will be made to put adequate provision for medical care for the aged under the Social Security System. The Democrats will be supported in this by a strong party platform plank.

F—Aid for Depressed Areas Pockets of poverty in our own nation make every citizen unhappy. Some political experts feel that this legislation will have a chance this year. It was twice passed in former sessions of Congress and killed by a presidential veto. The Democratic platform says:

> The right to a job requires action to relate new industry in America's depressed areas of chronic unemployment. General economic measures alone will not solve the problems of localities that suffer some special disadvantage. To bring prosperity to these depressed areas and enable them to make their full contribution to the national welfare, especially, directed action is needed.

Some of the action listed above is bound to come. Some of it cannot come unless citizens keep the issues involved and their vital interest in them constantly before their Congressional representatives.

Seventy women from the Cincinnati (Ohio) District Woman's Society of Christian Service spent two days at the United Nations in New York at a seminar planned by Mrs. C. A. Bender and conducted under the auspices of the district Christian social relations committee. They are shown here in the lobby of the U.N.

ORGANIZATION and PROMOTION

H. DORCAS HALL, *Executive Secretary of the Section of Education and Cultivation*
HELEN L. JOHNSON, *Secretary of Promotion*

Greetings

to the Wesleyan Service Guild

JANUARY is Guild Month and it gives us pleasure to greet the members of the Wesleyan Service Guild and assure them of our interest. It is gratifying to learn of the work being done by the Guild members. The relationship between Guilds and Woman's Societies is important in the setup, since both are parts of the Woman's Division and have the same ultimate purpose and program with a different approach.

As the new calendar year starts, let us look back to see what has been achieved during the first half of our fiscal year. An evaluation will bring out many interesting facets and point up what has been done and what still needs to be done. The following list of questions is suggested as a starter for an evaluation period in your next executive committee meeting. Other items can be added of course. We need never worry about having done all there is to do.

"Looking backward, thinking forward" is an old slogan which might well be revived. Six months still remain in this fiscal year. Have our programs been as interesting as they could be? Perhaps there is some member of the Guild or Woman's Society who has not been asked to participate in any program. She may be just the person to put the spark into the meeting.

Or perhaps there are members of the church who are not in the Guild or Woman's Society. Maybe when they reach home at night they feel too tired to go out again for a meeting. But if they knew about the exhilarating discussions and the streamlined business meetings, they might be more interested and make an effort to attend.

There may be women in your neighborhood, or in the P.T.A., or where you work who do not belong to any church organization because no one has ever asked them. We know that thirty-two per cent of our population has no church affiliation. Perhaps we need to look around where we live and see if the missionary task is being met in our own community or if we have a responsibility. All of us can work at this. Let us celebrate this twentieth year of our organization by bringing new members into both the Guild and the Woman's Society.

And, as we celebrate with new members, we need to celebrate with new pledges of service and money. We all know how much more everything costs today than it did in 1940. Costs have gone up everywhere around the world. This means that we need to increase our giving. Is tithing ever mentioned or stressed in your Woman's Society or Guild? At least, each one can study her own giving in the light of the present-day economic situation.

Again, we greet the Wesleyan Service Guild! May you grow and prosper in your program and plans!

—H. D. H.

EVALUATION

At the midyear executive committee meeting some questions might be asked, not only to discover your accomplishments, but to plan further efforts.

What is your Woman's Society doing now that is an advance over accomplishments of 1940?

How many new members have you?

How many have signed the Charter of Racial Practices?

How many study classes have you had this year?

How many members have participated in the program?

How many members have attended a summer School of Missions and Christian Service? District or subdistrict meetings?

How many Methodist missionaries or deaconesses have you had in your church?

How many projects of the Woman's Division of Christian Service can you name and locate?

Have you visited any of the projects?

Do you help support a missionary or deaconess?

Have you kept in touch with your students in college and your boys in the services?

Do you have a World Friendship Group of girls?

Do you have additional sessions for your children?

Is there a Wesleyan Service Guild in your church?

Have you increased your pledge to missions during the past year?

Do you use My World Bank?

How have you celebrated the 20th anniversary of the Woman's Society of Christian Service?

Chairman

Mrs. W. E. Horton

At the Organizational Meeting of the Woman's Division, Mrs. W. E. Horton of Houston, Texas, was elected chairman of the Committee on Organization and Promotion. We welcome Mrs. Horton to this important post to which she brings wide leadership in the total church program and the Woman's Society. As president of the South Central Jurisdiction Woman's Society she has served on the Board of Missions since 1952.

Qualifications for a Secretary of Promotion

Sense of humor; sincerity
Energetic; expectant of best results
Christian in every aspect
Reader of THE METHODIST WOMAN and WORLD OUTLOOK
Enthusiastic for the work
Tireless, always willing to go a "second mile"
Ability to grow; aware of needs
Rarely discouraged
Yearning to help wherever needed
Objective
Friendly
Prayerful; patient; persevering
Ready for whatever happens
Obliging and cooperative
Mindful of the good work done by others
Organizationally knowledgeable
Tactful and tolerant
Interested in the work, in people
Open-minded, willing to accept ideas of others
Never seeking special favors

—MRS. J. E. MARTIN
Walla Walla, Washington

Greetings for the New Year

Best wishes to each secretary of promotion and to every member of the Woman's Society as we enter into this new year of 1961. May it be a year of growth in Christian fellowship as we work together. May His spirit guide and bless you.

H. Dorcas Hall
Helen L. Johnson

Calendar of Activities

CHILDREN'S WORK: (1) Be familiar with the missionary units in the regular church-school literature. Also read the resources in *Child Guidance in Christian Living.* (2) Help present the missionary units in additional sessions. (3) Report to Woman's Society on activities of the children's division in Sunday school and additional sessions.

CHRISTIAN SOCIAL RELATIONS: See page 25 for definite things to do.

LITERATURE AND PUBLICATIONS: Secure order and money from the society to send for any new handbooks that are available. See back cover. Resolve to promote THE METHODIST WOMAN and WORLD OUTLOOK in every way possible throughout the year. Set a real goal for subscriptions and work to achieve it by securing new subscriptions each month.

MISSIONARY EDUCATION AND SERVICE: (1) Cooperate in the church-wide study, *Alcohol and Christian Responsibility,* if it is offered. If not, begin the study, *Heritage and Horizons in Home Missions.* (2) Share in the church-school mission study. (3) Call attention to a missionary newsletter or article from THE METHODIST WOMAN or WORLD OUTLOOK.

PROMOTION: Make a New Year's Resolution to secure and read the new *Promotion Handbook** and put the suggestions into action. At this midyear period evaluate the activities of the last months. Project plans for strengthening the total program of the society.

SPIRITUAL LIFE: Arrange for a display of devotional books during the Lenten season. See the listing on page 27. Read the message by Mrs. Tillman on the World Day of Prayer and work with the president in promoting attendance at the local observance.

STUDENT WORK: Be on the alert for students who should begin application for summer service projects. Seek opportunities to report to your Woman's Society on Christian student activities.

SUPPLY WORK: Take inventory to see what has been accomplished and what remains to be done in order to complete your Askings.

TREASURER: Secure a copy of the new *Treasurer's Handbook.** Check your procedures with the suggestions in the *Handbook.*

VICE-PRESIDENT: Study the new *Handbook for Vice-Presidents.** In presenting the monthly program strive to achieve the purpose as stated in the *Program Book.** Meet with the Committee on Program for detailed planning and evaluations.

WESLEYAN SERVICE GUILD: January is Guild Month. Suggestions for its observance will be found on the Wesleyan Service Guild pages. Read the article on the history of the Guild on page 19. Be sure the greetings from Mrs. Tillman, page 6, and Miss Hall, page 29, are read.

YOUTH WORK: For MYF Council meeting check on response to study of "Into All the World Together." Plan ways to continue interest in the study: filmstrips, books, bulletin board displays, scrapbooks, reports.

* Available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

A Young Viewpoint on Membership

Many fine young matrons are accepting leadership responsibilities in Woman's Societies across the country. Three who attended the Michigan Conference School of Missions and Christian Service give the reasons for membership from the standpoint of a young woman.

—H. L. J.

Why I Attend the Woman's Society

I'm twenty-three years of age, a mother, a Sunday-school teacher, and choir leader and I felt I needed to belong to a Christian society for spiritual guidance and fellowship, so I joined the Woman's Society of Christian Service. I have found those very things in this society.

We're a small society, but a very active one. We're very missionary-minded and always keep a spiritual emphasis in our meetings.

One of the most rewarding experiences of my life was attending the Conference School of Missions in Albion last June. Every minute of it left many lasting impressions. I found spiritual guidance and help beyond my expectations. The instructors, the worship services, the classes, and the fellowship, all made me feel much closer to God.

Just belonging to a group such as the Woman's Society has been a great help in my everyday living and family life. I know it will broaden my knowledge of Methodism and the Christian mission.

Mrs. Lyle Clover,
Hubbardston, Michigan

What Membership Means to Me

For the past several years I have been a member of the Woman's Society of Christian Service. I cannot describe the pleasure it has brought me. I enjoy getting together once a month with other women of our church for business, program, and fellowship. Until recently our Woman's Society was unable to interest the younger women. Then an evening circle for young mothers was organized; this enables the younger mothers to participate while the fathers are at home with the children.

I think if more of the younger women would attend summer school and share in training experiences they would find the work most interesting and rewarding. Many do not realize what a wide scope the Woman's Society covers and how many missionaries and deaconesses are supported, nor the many other ways the influence of this organization reaches people around the world.

Last summer I had the wonderful experience and privilege of attending the Conference School of Missions at Albion College. There I began to realize for the first time what a big effective organization the Woman's Society really is.

For five days we participated in special study courses. Many of us came home and prepared to hold a study group for our own society. We had special Bible study each morning, and clinic sessions for each office or line of work in the afternoon. To me it was a thrilling experience. In writing this I hope I may be able to encourage other young women to take part in this most enjoyable and rewarding work.

Mrs. Raymond Snyder,
Shelbyville, Michigan

What Belonging Means to Me

This is the first year in many years that I did not go to school in September. After college, I married and taught school for three years. Now I am staying at home. Friends are surprised to learn that I have not been bored. To me it is most satisfying to have more time to give to community interests and church work, including the Woman's Society. Most of my activities are centered in the church.

My husband and I are the adult advisers for the Senior Methodist Youth Fellowship. Both of us sing in the church choir of which I am the librarian. I am on call each week to assist the pastors and the church secretary in preparing a bulletin to go into the homes of the members. I am the treasurer of a circle. I call on senior citizens of our church who live at Clark Memorial Home. I assist with classes in sewing at the Methodist Community House and enjoy assembling and delivering layettes from the Community House.

Last, but certainly not least, I am a woman, and thus entitled to membership in one of the most important organizations in The Methodist Church, the Woman's Society of Christian Service. Through this organization I can work to help develop and support Christian work among women and children of the world. I have a chance to know the missionaries and deaconesses who have committed themselves to share the Christian message. I am able to deepen my spiritual life. I am a member of a very important and vital part of the total church. How lucky I am! What more could I desire?

I feel that the Woman's Society of Christian Service has an enormous job to do and it takes many hands to accomplish this work. I count it a privilege that mine are useful for this work and for the furthering of Christ's work in the world. It is a challenging and enriching experience. I wish every young woman would find it so.

Mrs. Walter A. Lawrence,
Grand Rapids, Michigan

What are YOUR reasons for belonging to the Woman's Society?

Membership Accessories

MEMBERSHIP CARD

_____

is a member of the

Woman's Society of Christian Service

of _____ Church

City_____ State_____

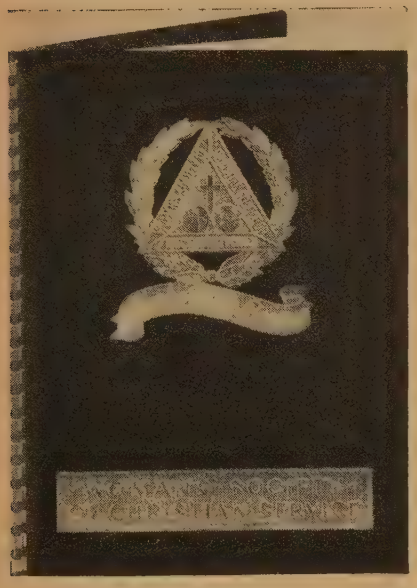
_____

President

*Signature*_____

MEMBERSHIP CARD *

This card carries the Purpose of the Woman's Society of Christian Service. One side has a place for the name of the member and the signature of the president of the society. A membership card has real significance for every member of the society.



MEMBERSHIP RECORD BOOK * for Woman's Society of Christian Service

This dark blue, attractively bound book has the emblem of the Woman's Society on the cover. It contains a membership ritual. There is adequate space for listing the names, addresses and telephone numbers of members. Also space is designated for Special Memberships. It has been suggested that charter members might be listed in a section set aside for that purpose. If this is done careful checking should be made in order to have the list accurate. The suggestion concerning charter members is intended for those groups using the book for the first time.

Transfer Card

To be presented to the president of the Woman's Society of Christian Service

This will introduce_____

who has recently moved to your community.

She was a member of the Woman's Society of Christian Service of

_____Church, _____

(ADDRESS)

We recommend her for membership in your Society.

_____*President*

Woman's Society of Christian Service

TRANSFER MEMBERSHIP CARD *

The transfer card is to be presented to the president of the Woman's Society when a member transfers to another society. It serves as an introduction and helps the newcomer feel at home immediately.

The Committee on Membership

The committee on membership should be alert to reach Methodist women for the church, and for the society. To meet the many opportunities and responsibilities the committee will:

—invite every woman who joins the church to become a member of the society.

—divide the names of prospective members among the committee members. Each member of the committee should take a personal, friendly interest in the potential member assigned to her.

—call on newcomers in the community to welcome them to the church and its program for all of the family, including the Woman's Society.

—be alert to reach the younger women.

—note absentees and let them know they are missed through a personal visit, a note, or a telephone call!

—remember those who are ill, the shut-ins, and others who are unable to attend the meetings. Often these women are among the most valuable members of the society through their prayerful interest and concern.

—confer with the committee on program about a recognition service for new members at least once or twice a year. A simple membership ritual appears in the Membership Record Book.*

—honor all new members by a membership tea. This is a gracious courtesy and an occasion for pleasant fellowship.

—have membership cards, service activity cards, and pledge cards available when approaching new members.

—make all members feel welcome at all meetings of the society.

—review the church membership roll periodically to learn who have not joined the Woman's Society.

—keep membership list up-to-date and consider ways to increase membership.*—From *A Guide*

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. The cards are free. The Membership Record Book is $1. *A Guide*, 35 cents.

Missionary Education

Dear Secretaries:

How grateful I am that just as I was thinking of what I wished to say to you about our current study program, a conference secretary of missionary education placed in my hands a letter containing the following statements:

"Today I have the urge to write you about our study, *Basic Christian Beliefs,* held last week. It is my belief this was the most rewarding study class we have had in years—and I have been in the woman's work of our church here for more than sixty years and attended many, many classes of variable degrees of interest and importance.

"Maybe the inspiration of this unauthorized letter is the wonderful lesson taught on Wednesday afternoon. . . . The undivided, silent, thoughtful attention given . . . during the one and one-half hours of the study was truly impressive. The *only* time I've ever heard it said by a group, 'The time hasn't been long enough.'

"*Basic Christian Beliefs* is a wonderful book and should be studied and kept for reference by every one of our churches and especially our Woman's Society."

It is a compliment to Methodist women that we had such a comprehensive book prepared for you. And how fortunate we were to secure a man who has spent a lifetime studying the Bible to write it.

A more difficult text than we usually have, it has met the needs of many women in a more vital way than have some of our books. In my sixteen years of teaching in jurisdiction and conference schools, I never had more responsive and interested groups than in the classes on *Basic Christian Beliefs.*

Also, it is a different type of Bible study. Because it touches on book after book, passage after passage, and because the author is dealing with *basic* beliefs of Christians rather than those some of us have always thought of as basic, we are being sent back constantly to our Bibles, particularly to the words of Jesus. Anything which does this serves a useful purpose. There are times in our earnest search for truth when we find ourselves surprised at what we have to discard and at the clarity with which the fundamental truths stand out. After a Bible study such as this, we see more clearly the truth in the individual books.

Often various denominations have made demands on people which Jesus never made of his followers. Out of their Jewish backgrounds the early disciples also made unnecessary demands at first. Thanks be to God that Peter and Paul under the guidance of the Spirit led the Church into a wider fellowship. Christ then became increasingly "a light unto the Gentiles."

Even during the lifetime of Christ the spirit of exclusiveness raised its head.

"Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." (This is found in Mark 9: 38-40 (KJV) the chapter which pointed out the inability of the disciples to cast out the devils from the lunatic child. Imagine the chagrin of those disciples upon seeing an unorthodox Christian possessing faith to do that which they could not do.)

When the disciples wanted to call down fire from heaven to destroy the Samaritan village because they refused hospitality, Jesus said, ". . . Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." (Luke 9: 55-56, KJV.)

Reread the thrilling story of Peter and Cornelius (Acts 10:34-35, KJV) and read carefully the sermon Peter preached, beginning with: ". . . Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him."

Led by the Spirit, the apostles came to see what manner of spirit they were of.

Let us then study *Basic Christian Beliefs* in an effort to see what manner of spirit *we* are of and under the guidance of God work out anew our concept of Him, of Christ, of the Holy Spirit, remembering Christ's words: "For whosoever shall do the will of God, the same is my brother, and my sister, and mother" (Mark 3:35). What an opportunity for growth we shall miss if we neglect this study!

The two mission studies are ones which were planned over a long period of time, particularly *Heritage and Horizons in Home Missions.* Dr. Spike in his desire to shake us out of our apathy suggested a few books which throw the spotlight on cesspools in our American life. For every one of these "raw" treatises, there are perhaps a dozen others which point the way to a Christian answer. Most societies use only two or three supplementary books. These are found on the first page dealing with the theme in the *Catalog* (page 3).

Delve into these studies, also *Into All the World Together* and *Alcohol and Christian Responsibility.* Great will be your reward.

Appreciatively yours,

Elizabeth Stinson

student work

ACCENT ON INVOLVEMENT

As D. T. Niles has said, "If we want to have a conversation with God, then we must know something about the world. It is the only subject with which he is interested."[1] Methodist women are committed to helping provide opportunity for every student to learn more about the world and about the Christian faith in ways which are vital and authentic. Experience and study have proved that some of the most important "learning" by students about both the world and the faith takes place in *summer service activities.*

A most interesting recent study by Philip E. Jacob is reported in his book, *Changing Values of College Students.* He raised many questions about the effect of formal college instruction on the changing of the values of the college student. The study shows that the effect of formal instruction does not change values so much as it reinforces in varying degrees those values which the student had when he came to college.

How then are values changed during the college years? Mr. Fred Stoerker, director of the Commission on Ecumenical Voluntary Service Projects, interprets an important conclusion of the Jacob report:

"If values are changed during college years, they are much more apt to be changed by the students' extracurricular activities in such things as work camps and community service projects than by the experiences in the classroom. *The force of our learning comes through involvement which is direct enough and deep enough to immerse the individual in a problem—and strong enough to influence his emotions as well as his intellect."*

Direct enough, deep enough. These elements characterize the experiences of thousands of students as they have participated in summer service projects. This spirit of depth and directness is reflected in the pre-suppositions which every ecumenical work camper agrees upon when applying to participate:

1. *You are able and willing to work.* Work is primary, but work in a particular spirit and for a particular reason. . . . There will be a minimum of five hours of work a day. The work will be simple hard physical labor; shoveling, scrubbing, carpentry and painting.

2. *You love people.* While an intellectual interest in international relations and in the culture and history of the country where you will be located is important, it is more important that you have a genuine and wholehearted love for people. If you go overseas, you go not to learn a language or to see a country or to join an American clique, but to work side by side with people from other nations and other backgrounds.

3. *You will try to identify.* Since social customs vary greatly among different countries or among different communities in this country, you will try as far as possible to identify yourself with the life and customs of the community where the camp is located. "Identify" is not only a matter of customs and dress, but to understand the social, economic, political and religious background of those with whom you will be working and the communities from which they come.

4. *You will be responsible to the group.* You will be living with people of very different experience and background. Living conditions will not be comfortable. It may rain for a week. Tents may leak. There may be no hot water and no plumbing. Food may be unfamiliar and sometimes unsatisfactory. You may grow tired of one job. . . . You will accept direction gracefully. At the same time, if necessary you will give direction.

These summer-service experiences are *deep enough* and *direct enough* to bring a vital authentic experience of the Christian faith and of the world. Experiences of such working and sharing are not simply knowledge for the head. They are experiences *to be lived.*

The secretary of student work has the unique opportunity to help a student to invest a summer in a way which may bring decisive new understanding into his life, to the life of the Church, and to the life of the community where he serves. It is *urgent* to act immediately if students are to participate this summer.

1. Be informed as to the widely varied possibilities for summer service for students. Order the following for complete information on summer service projects, 1961:

***motive*—December issue. Single copy, 30 cents. Order from P. O. Box 871, Nashville 2, Tennessee.**

***Invest Your Summer*—25 cents per copy, $1 for 5 copies, $8.50 per 50 copies. Order from the Commission on Youth Service Projects, 7th floor, 475 Riverside Drive, New York 27, N. Y.**

***Methodist Service Projects*—15 cents per copy, 10 for $1, $9 for 100. Order from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.**

2. Find ways to share this information with students. *Act now,* because applications for most summer services must be sent in by March 1 for overseas projects, and early April for those in the United States.

3. Give the students every encouragement and support.

4. Invite students to report their summer's experience to your Woman's Society and other interested groups in your church.

[1] Title and quotation from *Accent on Involvement,* supplementing A GUIDE to *Study-Involvement.*

Youth Work

TAKING STOCK

As a new calendar year begins to dawn, there returns the urge to take stock of where we are, and resolve to improve and move ahead as God in His infinite Wisdom, Mercy and Power would have us do.

What is the most important thing in your life at this moment in history? To what or whom would you give your last full measure of loyalty and allegiance? To what extent are the youth in your congregation making *CHRIST ABOVE ALL* a reality in their lives because of the Spirit that dwells within you and finds expression through you? How can individual growth toward Christlikeness be measured? In a very real sense the results we seek to accomplish are immeasurable. Ideas, attitudes, quality of relationships—these are some of life's intangibles and cannot be calculated or tabulated. Yet, we want to discover the nature of our situation.

Conference and jurisdiction secretaries of youth work have responded so enthusiastically to a summary on reports mailed out recently, that it seems advisable to share them here in brief: (Someone suggested that we should be referred to as The Methodist "Statistical" Church, for we do strive to be diligent and accurate in recording the responses of our people. As you look over the report summary, remember that these results were born out of prayerful planning, hard work and joyous commitment.)

Profit and Loss[1]

Profit?—Loss?
Who shall declare this good—that ill?—
When good and ill so intertwine
But to fulfill the vast design
Of an Omniscient Will?—
When seeming gain but turns to loss—
When earthly treasure proves but dross—
And what seemed loss but turns again
To high, eternal gain?
Wisest the man who does his best,
And leaves the rest
To Him Who counts not deeds alone,
But sees the root, the flower, the fruit,
And calls them one.

[1] Used by permission, *Selected Poems of John Oxenham.* Harper & Bros., 1948. p. 87.

REPORT SUMMARY

	Conferences	Number Reporting: Districts	Number Reporting: Churches	Current Missionary Materials: Juniors	Current Missionary Materials: Seniors	Current Missionary Materials: Older Youth	Methodist Curriculum: Juniors	Methodist Curriculum: Seniors	Methodist Curriculum: Older Youth	World Friendship Group of Girls	Committee on Christian Vocations	Missionary Personnel	MYF's including Christian Outreach	Advisers of Christian Outreach: Local	Advisers of Christian Outreach: District	Advisers of Christian Outreach: Sub-District	Adviser of Conference Christian Outreach
Northeastern	19	77	1,930	151	180	16	177	184	33	1,325	244	104	170	501	35	31	11
Southeastern	14	122	3,289	479	475	150	593	687	216	2,689	412	184	1,726	905	20	29	11
Central	6	21	202	19	21	16	16	15	...	360	12	9	31	63	14	3	2
North Central	16	89	3,683	623	739	68	884	1,035	137	2,002	486	337	1,177	997	50	14	14
South Central	15	105	2,829	507	540	140	630	674	156	2,113	362	202	928	811	35	15	13
Western	8	36	846	140	171	60	216	221	70	1,391	163	98	329	211	4	2	5
Totals	78	450	12,779	1,919	2,126	450	2,516	2,816	612	9,880	1,679	934	4,361	3,488	158	94	56

Methodist Youth Fund Total taken from report of the treasurer of the Woman's Division of Christian Service for 1959-60: $814,341.15 which is an increase of $41,270.07 or 5.3%.

Children's Work

ADDITIONAL SESSIONS HELP SHARE THE BIBLE

It is not our religion that we, as Christians, are required to share. It is Christ's. The moment we try to hold our faith in such a way that we keep it to ourselves, and make no effort to influence other people who might be liberated by it, we are showing that we have a complete misunderstanding of the situation.—Elton Trueblood

Boys and girls will have an exciting time in the Methodist church school throughout January as they become acquainted with the whole world and its introduction to, distribution and use of the Bible. This is a good time to have additional sessions in missionary education.

ADDITIONAL SESSIONS

It should be noted that *additional sessions* refer to those sessions that are *added* or are "in addition to" other church-school sessions. They do not take the place of the regular church-school classes, the extended sessions, or the vacation church school. They are the "plus" which has been added to the Christian education program for children and gives additional opportunities to leaders for missionary education.

The Bible—Into All the World

No one can ever estimate the influence of the Bible in shaping the world's ideas and ideals. Through the ages, its pages have inspired literature, music, painting, and sculpture almost without number. It is a priceless heritage woven into the life of the Christian people.

The story of how the Bible came to us is fascinating, but still more thrilling is its advance into the world in these days. This record of God's love for man reaches folk of more than 1,100 tongues because of dedicated translators, printers, and teachers. They have found in the Bible's theme—the great and steadfast love of God—a vastness and force as alive and real today as in the days of the early Christians.

The classroom may become a festival town with make-believe merchants, old men with begging bowls, families cooking food, and storytellers; or it might be a temple yard, dusty road, or print shop. As stories, pictures, puppets, songs, and Scripture are shared, children can learn what it means to boys and girls and men and women around the world who are reading the Bible. They may read of the busy days of the colporteur—the man who distributes the Bible; or greet each other as boys and girls do in other lands—*Nta li* ("hello" in Mazateco) or *Buenos dias* ("good day" in Spanish); or act out an adventure story of how the Bible reaches isolated villages.

The offerings taken during additional sessions, whether held once a week, throughout the year, several successive weeks, or once a month, are channeled through the Children's Service Fund. This fund provides ways through which boys and girls may participate in the sharing plan of the world-wide program of The Methodist Church through World Service and Conference Benevolences, and the Woman's Division of Christian Service.

Resource Material for Additional Sessions

Leaders of additional sessions have an abundance of resources at their fingertips if they will take time to study some of the current church magazines. The Methodist Woman, *Child Guidance in Christian Living*, *The Christian Home*, and World Outlook, have pictures and articles on the missionary emphasis.

Other materials are the December 1960 and January 1961 issues of *Pictures and Stories* (primary paper), and *Trails for Juniors* (junior paper). A more vivid interest in these papers may be stimulated if the leaders of the additional sessions and the church-school teacher will call attention to these specific pictures and articles with the suggestion that the boys and girls read and share the material with others.

The Friendship Press reading books, *Here and There With the Bible*,* by Elizabeth Allstrom (primary) and *Adventures With the Bible*,* by Alice Geer Kelsey (junior) are prepared for use with emphasis on "Into All the World With the Bible" theme, and are excellent story material for additional sessions.

Of special interest are the resource articles in *Child Guidance in Christian Living* for December and January, on the missionary education pages. The filmstrip, "The Bible Around the World" will help the children picture the Bible as it is used in many lands.

A Continuing Story

While there is yet much to be done, the church has long been at work making the Bible available to all people. It is this story of what the church has done and is doing about taking the Bible into all the world in the language the people can understand that is the exciting focus of these sessions. As the story of the Bible translation, printing, and distribution is told, the children will discover also that there is still more to be done and that they can have a part in it.

Additional sessions are times to do the extra things you often want to do with children. We would hope these additional learning experiences would give them a wider world vision of friendship.

* Available from Literature Headquarters.

Literature and Publications

Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio

Plans and Activities

SOMEONE has said, "Life by the yard is hard, but life by the inch is a cinch." The beginning of a new calendar year is always a challenge to fresh beginnings and so in 1961 let us resolve to start some of those special promotional plans we have intended to try for many months.

Mrs. William Rogers, of the Northern New York Conference, presented an original skit at her School of Missions at Camp Aldersgate. As each piece of literature was mentioned it was lifted high for all to see. A poster was made with this caption

Buy Books—Be Wise
Read Books—Time Flies

This is the *Twentieth Annual Report* of THE METHODIST WOMAN, who felt *Safe in Bondage* as she traveled *Old Trails and New, Armed With Faith* and *Commissioned to Serve.*

She was a *Crusader for Justice* with *One World, One Mission,* and she said, *Do You Know, We Belong Together* in a *Turning World* as we search for *The Bridges of God* and watch *How the Churches Grow* in *The Halting Kingdom.*

Her *Basic Christian Beliefs* put no *Stumbling Block By the Side of the Road* to hinder someone's *Trip With a Mission.*

Her WORLD OUTLOOK gives a *New Hope for Audiences* in the *1960 Election Issues.* Her motto is *Let's Make the Vote Count* for *Responsible Citizenship* as we work for *Eternal Values in a World of Change.*

She says *The Unchanging Glory* is *The Best in the Business* for *Understanding My Bible.*

With her *Prayer Calendar* in hand she goes *In One Spirit* to help *Youth in Christian Outreach* to become *Sowers Together* as they look for *The Peace of God.*

● The poster portrayed below was designed and used by Mrs. Warren Orr, secretary of literature and publications of Louisiana Conference.

● Mrs. Maxie B. Lowe, secretary of literature and publications of the Florida Conference, recently sent a letter to her district secretaries expressing her thanksgiving.

THANKS FOR EVERYTHING!

For a mind not drugged by the opiates of let-well-enough-alone and I-know-enough-as-it-is.

For the Bible—that "open sesame" to God's wisdom; the Book as old as the ages, as new as tomorrow's newspaper.

For THE METHODIST WOMAN and WORLD OUTLOOK and *all* our wonderful literature that will satisfy my hunger for more knowledge, a wider grasp, better understanding, greater usefulness.

For opportunities, constantly increasing, to serve my fellow men, to unfold and develop my latent abilities, to further the progress of the world—through the office of secretary of literature and publications.

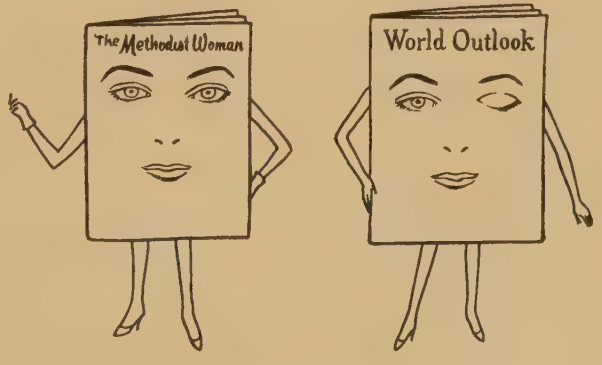
A STUDY BOOK

I am a Study Book. I come to you. It takes you to make me real. Won't you *buy me, read me,* and *share me?* I dress myself in the gayest of jackets, choose some of the best educated writers to describe me, and even have guides written about me. My popularity soars at summer school, is revived at seminars, but only you, the local woman, can make me come to life. Won't you study me?

Have you had a successful and clever method in your plans and activities? If so, share it with us.

A successful, prosperous and blessed 1961.

Methodist Beauties



SUBSCRIBE TODAY $3.30

WESLEYAN SERVICE GUILD

LILLIAN A. JOHNSON, *Executive Secretary*

TWENTIETH BIRTHDAY CELEBRATION

Tennessee Conference Wesleyan Service Guild celebrated the twentieth anniversary of the founding of the Guild at its last annual Weekend. As part of the celebration, Miss Louise Young, chairman of the Woman's Division standing Committee of the Wesleyan Service Guild from 1940-44, and each of the three previous conference Guild secretaries were asked to write a brief history of the highlights of their administrations. This history was used as the basis for a play produced during the Weekend. Since Miss Young's part of the history, "People and Places—and New Bonds," is of general interest, we are printing it in this issue. Miss Young, a former professor of Church and Community at Scarritt College, and until recently executive director of the Tennessee Council on Human Relations.

PEOPLE AND PLACES—AND NEW BONDS

by LOUISE YOUNG

BEFORE our united Methodist Church was formed, Methodist women of the three uniting churches set up committees to plan for the new woman's organization. I was privileged to serve on the Planning Committee for Organization for Employed Women which met one day around the big table in the North Parlor at Scarritt College. Mrs. Merle English, then chairman of the Wesleyan Service Guild of the former Methodist Episcopal Church, was delighted when we voted unanimously to use that name for our new organization. Their Guild had been formed in 1920 as a united society for employed women channeling their gifts to missions through the two autonomous bodies, The Woman's Home Missionary Society and The Woman's Foreign Missionary Society. Miss Marion Lela Norris, who was connected with this organization, became the first Wesleyan Service Guild secretary in the new Woman's Division of Christian Service.

The Standing Committee of the Guild, of which I was made chairman, had its first meeting in Chicago on a snowy weekend in March, 1941. Here we began the good practice of pleasant extracurricular activities between committee sessions with a drive to Evanston to see Northwestern University and the home of Frances Willard. It was Adella Langill who planned this for us and whom some of you came to know as a teacher in jurisdiction schools at Lake Junaluska. Other meetings of the committee were held at the headquarters office at 150 Fifth Avenue, New York, at The Inn at Buck Hill Falls, in Pennsylvania, and in Omaha, Nebraska, at the delightful summer camp of Mrs. Charles Mead who succeeded me as chairman.

A high point in this first quadrennium of our united Methodist Church was the First Assembly held in Columbus, Ohio, in May, 1942. Here Guild representatives, elected by their own groups, were a part of the big gathering of Methodist women from across the nation and indeed from around the world, for we had many visitors and speakers from other lands.

Although there had been business women's circles in some larger churches of our area, the Guild program was new to us and met at once with widespread interest and support. Soon our jurisdiction led in members and a bit later in contributions to missions, a lead which we continue to maintain. We hope we are achieving a quality and depth of Christian experience commensurate with our numbers.

The Standing Committee struggled from the beginning with the problem of what should be the status of the Guild within the Woman's Division of Christian Service. Because the original Wesleyan Service Guild of the Methodist Episcopal Church had been semi-autonomous, channeling its gifts to missions to two independent home and foreign missionary societies, there were some who wished the new stronger Guild to exercise wider autonomy. Others felt such independence was no longer necessary or appropriate since there was in the new church a single church-wide organization for women embracing their many interests and concerns. In our Constitution and Bylaws the Guild is first *auxiliary* to the Woman's Division, then a *component part* and finally a *channel* "through which employed women may participate in the program of the Woman's Division of Christian Service, a program offering spiritual enrichment, Christian fellowship, and the opportunity to take an active part in developing a world Christian community."

This has proved a happy solution, relating us at local, district, conference, jurisdiction, national and world-wide levels to the larger body of Methodist women and to their many areas of service and fellowship. The Guild has thus brought to many of us a more intimate and direct participation in the life of our own local church with new friends and new relationships to old friends. Missionaries, deaconesses, and Christian women in other parts of our nation and of other nations are known to us as persons. We share with them a personal concern and a responsible commitment to bring the gospel to bear upon every aspect of our life and to share its blessings with all the world.

We are grateful for the blessings that come to us through this fellowship binding us to one another in Christian discipleship.

Reorganization

Mrs. Harold M. Baker
Toledo, Ohio

Guild members will be happy to learn that Mrs. Harold M. Baker has been re-elected chairman of the Committee of the Wesleyan Service Guild of the Woman's Division. Mrs. Baker's participation in conference Weekends and other Guild meetings has won for her a wide host of friends among Guild members. The Guild has confidence in her ability and appreciation for her vision in dealing with program and promotion. Our prayers are with her as she begins this new term of office for the quadrennium.

The Committee of the Wesleyan Service Guild has a personnel different from other committees in the Woman's Division and some of its members are selected through a different process. Six members from the Woman's Division are elected at the organizational meeting of the Woman's Division of Christian Service by the division. Then these members, together with the jurisdiction secretaries, meet to select three other members from the Woman's Division and six members at large from the Wesleyan Service Guild.

Since the Committee plans the work of the Wesleyan Service Guild and often suggests policy to the Woman's Division, every effort is made to choose Guild members who have the necessary competence, skill, and experience. Vocations and geographic locations are also considered in the choice. When the Woman's Division members and the jurisdiction secretaries met in September to choose the additional members for 1960-64, they first discussed the particular place the Guild should take in the church in the next four years. They reviewed the purpose of the Guild in relation to the quadrennial theme of the Woman's Division of Christian Service. They had the name of so many well qualified women that it was most difficult to choose.

Their task was a difficult one, but after making choices, they felt that the new committee would be a good, strong working group, able to carry on the splendid work done by the last committee. Mrs. Clarence Jones, chairman of the nominating committee, is to be commended for her exhaustive work in research.

COMMITTEE

WOMAN'S DIVISION MEMBERS: (Assignments refer to Woman's Division departments and committees.)

Mrs. Harold M. Baker, Toledo, Ohio; North Central Jurisdiction; Department of Christian Social Relations; chairman of the Committee of the Wesleyan Service Guild.

Mrs. Wallace N. Streeter, Washington, D. C.; Northeastern Jurisdiction; Department of Work in Foreign Fields; chairman of Library Service.

Mrs. Emil Hartl, Boston, Massachusetts; Northeastern Jurisdiction; Department of Christian Social Relations.

Mrs. Hubert A. Davis, Raleigh, North Carolina; Southeastern Jurisdiction; Department of Work in Home Fields.

Mrs. Charles Copher, Atlanta, Georgia; Central Jurisdiction; Department of Work in Home Fields.

Mrs. Arthur Hepburn, Fremont, Wisconsin; North Central Jurisdiction; Department of Work in Foreign Fields; chairman of Women in Church and Society.

Mrs. J. Russell Henderson, Little Rock, Arkansas; South Central Jurisdiction; Department of Christian Social Relations; chairman of Long Range Planning.

Mrs. Wayne Harrington, York, Nebraska; South Central Jurisdiction; Department of Work in Home Fields; chairman of Supply Work.

Mrs. Arthur L. Young, Redondo Beach, California; Western Jurisdiction; Department of Work in Home Fields.

MEMBERS-AT-LARGE

Mrs. H. R. Heinrich, Washington, D. C.; Northeastern Jurisdiction; government research; former missionary to Japan; assigned to Christian Social Relations.

Dr. Louise Branscomb, Birmingham, Alabama; Southeastern Jurisdiction; medical doctor; served last quadrennium on the standing committee.

Mrs. Maridavid Fuqua, Detroit, Michigan; Central Jurisdiction; elementary teacher; assigned to Spiritual Life.

Dr. Glora Wysner, Evanston, Illinois; North Central Jurisdiction; teacher of Christian Missions, Garrett Biblical Institute; assigned to Missionary Education and Service.

Miss Freda Betts, Chanute, Kansas; South Central Jurisdiction; junior high school teacher; assigned to Promotion.

Miss Helen Kitt, Helena, Montana; Western Jurisdiction; elementary teacher; assigned to Supply Work.

Guild Month

Things to do:

Publicize the Guild through local newspapers and radio.

Ask for special mention of the Guild and Guild Month in the church bulletin.

Ask for space to display the Guild emblem in the church for the month.

Ask for space to have an attractive display of Guild materials.

Have a tea for new members.

Have recognition of former members who are now in the Woman's Society.

Invite friends of the Guild to the January meeting—the pastor, officers of the Woman's Society, deaconesses and missionaries on furlough.

Make an all-out effort for new members.

Invite high school senior girls to the January meeting or to a special party.

Have a "suggestion box" for new ideas for the Guild program.

Other activities, such as a joint meeting with the Woman's Society or participation in a church service will have been planned well ahead of time. (See October 1959 issue.)

Christian Social Concerns

The new Commission on Christian Social Concerns in the local church has in its membership the secretary of Christian social relations of the Woman's Society of Christian Service. This committee might be very glad to have the chairman of Christian social relations of the Guild also, if attention were called to the fact that there is such an officer and that she would be willing to serve.

New Bylaws

The Guild secretary of promotion is now a member of the committee on program in the local Guild unit.

NORTH CENTRAL JURISDICTION ELECTIONS

At the Annual Guild Weekend of North Central Jurisdiction, held in Milwaukee, October 8-9, jurisdiction Guild officers elected were:

Jurisdiction Secretary: Miss Helen Rayner, Dayton, Ohio; Recording Secretary: Miss Georgia Galbraith, St. Paul, Minnesota; Chairman of Christian Social Relations: Miss Viletta Hillery, Macomb, Illinois; Chairman of Missionary Education and Service: Miss Vivian SinClair, Terre Haute, Indiana; Chairman of Spiritual Life: Miss Elizabeth Burneson, Mansfield, Ohio.

Miss Helen Rayner, the new jurisdiction secretary of the Wesleyan Service Guild, is a native of Dayton, Ohio, where she now teaches in the primary schools. She is a former conference Guild secretary, and recently completed her term as jurisdiction chairman of Missionary Education and Service.

Miss Rayner has been very active in her local church, serving on commissions and committees, on the official board, and in the church school. Her education in missions stems back to her leadership in Queen Esther and Standard Bearers. As soon as she was qualified as an employed woman she joined the Wesleyan Service Guild, which she describes as a "big event" in her life. She has taught in conference schools of missions and has also taken the leadership in study courses in local churches.

Miss Rayner has an excellent background for her office as jurisdiction secretary. The Guild members of her jurisdiction have confidence in her because of her spiritual depth, her freshness of approach, and her experience in Guild work.

She replaces Miss Frieda Blum, who served two four-year terms as jurisdiction Guild secretary. Frieda has done a marvelous job wherever she has served—on the jurisdiction executive committee of the Woman's Society of Christian Service, on the standing Committee of the Wesleyan Service Guild of the Woman's Division, and as the presiding officer of the jurisdiction Wesleyan Service Guild. For the past four years she has been the secretary of the standing Committee of the Wesleyan Service Guild. Her buoyant spirit has been a joy to those with whom she has worked. We know she will continue in active service in the Wesleyan Service Guild, which is so much a part of her life.

Miss Helen Rayner

Miss Frieda Blum

Happy New Year!

PROGRAM PRESENTATION

by

MR. REVELLE ROACH, *Manson, Washington*

SETTING: A loaf of golden brown bread on a table is surrounded by program materials of the Woman's Society, the *Catalog*, *Program Book*, *Worship Booklet*, *The Methodist Hymnal*, WORLD OUTLOOK, THE METHODIST WOMAN, a Bible and textbooks.

We can liken the program material to a loaf of bread, for it is the staff of life to the local society.

First of all, we must know ingredients and quantities so we study our cookbook which is the *Catalog*. We must plan and order our material just as carefully as we study our bread recipe. (*Holds up the* Catalog.)

The *Program Book* can be considered as flour. (*Holds up the* Program Book.)

The *Worship Booklet* is considered as water. The *Worship Booklet* goes hand in hand with the *Program Book* just as water is mixed into the flour. (*Holds up the* Worship Booklet.)

For shortening we use the *Hymnal*. Christian hymns make our lives richer and more pliable. (*Holds up the* Hymnal.)

Sugar is the WORLD OUTLOOK adding flavor as well as knowledge of the work. (*Holds up a copy.*)

Salt is THE METHODIST WOMAN. In this magazine we get instruction and ideas for programs. (*Holds up a copy.*)

Milk is an essential to bread-making just as supplementary material is necessary for additional information.

These ingredients will do nothing unless we add yeast—the Bible—which is the true leaven.

After measuring carefully and placing each ingredient into the bowl, we must work and work combining them together. The more we mix and work the dough, the better the bread.

After we have worked the dough then we divide it into loaves, not baking it all in one large mass. Also sometimes we divide it into rolls. When we divide our program materials more women can take part in our programs.

But so far we have just undigestible raw dough. So we turn on the heat—prayer. Through study, work, and prayer we produce a perfect program.

If we leave out one of the materials, we do not have a full well-rounded program, just as when we leave out one of the ingredients in baking we cannot make a perfect loaf of bread.

Quiz

1. How is a member-at-large selected? Name the two from your jurisdiction.
2. Name and locate the world's largest woman's university.
3. List five "firsts" at Isabella Thoburn College.
4. More than 8,000 volunteers. Explain.
5. Give MYFund total for 1959-60.
6. A miracle. What? Where?
7. State urgent issues before the 87th Congress.
8. Explain choice of name for "Wesleyan Service Guild."
9. Identify Mrs. Jonah Chitombo, Miyoko Arino, Mrs. Mary Scranton.
10. What anniversary falls on February 17?
11. List reasons for belonging to the Woman's Society.
12. Explain the changing trend in missions.
13. Name an audio-visual resource.
14. Explain change of work in Utah.
15. Name two books for Lenten reading.

Audio-Visual Resources

We Receive to Give—New color filmstrip picturing schools, colleges, and universities in fifteen countries. Depicts, through the lives of graduates of educational institutions supported by Methodist women, the value of the Christian influence of these schools. Narration on 33⅓ rpm record. Sale $8; rental $3.50 from all Cokesbury bookstores.

World-Wide Friends—Color filmstrip presenting the World Federation of Methodist Women through a brief history of the organization and introduction of leaders from various units around the world. Pictured are activities and mission work of a number of member units. The meaning and aims of the Federation are outlined. Narration on 33⅓ rpm record. Sale $8; rental $3.50 from Cokesbury bookstores.

A Place in Tomorrow—A recording which dramatically presents the work of the Methodist Deaconess Home and Centers in Philadelphia. The record interprets the flexible program of the centers and shows the cooperation of the community center staff and the church. Recommended for "Heritage and Horizons" study. 33⅓ rpm record. 25 minutes. Picture Packet included. Sale only, $3.[1]

Tea and Talk—Kyodan—A recorded conversation describing the United Church of Japan. Participants are Methodist missionaries, Pat Patterson and Mildred Anne Paine, talking with their Japanese colleagues, Miss Nishida and Miss Kamiyama. Two Japanese hymns are on the other side of the record. Conversation, 14 minutes; music, 8 minutes. Resource for "Into All the World" study. 33⅓ rpm record, with picture of group included. Sale only, $3.[1]

RAVEMCCO Packet — Included are several informational leaflets and ten photographs showing people engaged in RAVEMCCO related Christian communication. Sale only, $1.50.[1]

[1] Order from the Office of Visual Education, Room 1351-2, 475 Riverside Drive, New York 27, N. Y.

PRAYER FELLOWSHIPS

(Continued from page 16)

Team Members: Mrs. Percy Tibbetts, Rapid City, South Dakota; Mrs. Wilber Harr, Naperville, Illinois; Canadian representative.

West:

January 30—Salt Lake City, Utah

January 31-February 1—Phoenix, Arizona

February 3—Los Angeles, California

Organizing Secretary—Mrs. F. E. Shotwell, Prescott, Arizona.

Team Members: Mrs. W. H. McCallum, Detroit, Michigan; Mrs. Hugo Ringstrom, Seattle, Washington.

Northwest:

January 23—Portland, Oregon

January 25—Seattle, Washington

January 27-February 1—Anchorage, Alaska

February 3—Vancouver, British Columbia

Organizing Secretary—Mrs. Clifford Bender, Department of Christian Social Relations of the Woman's Division.

Team Members: Miss Itoko Maeda, Japan and Okinawa; Mrs. Ernest Hoeldtke, Buffalo, New York; Canadian representative.

As the Prayer Fellowships begin their sessions together they will study *There Came a Woman,* by Dr. J. Carter Swaim, head of the English Bible Department of the National Council of Churches. Out of this great concerted effort by Christian women around the world there should "come" many women leaders inspired with new vision and consecrated to more effective Christian work on the world's problems.

In Memoriam

Word has been received of the death of *Mrs. Dan B. Brummitt* after a long illness. Mrs. Brummitt was for many years a member of the Board of Trustees of the former Woman's Home Missionary Society of the Methodist Episcopal Church. Her husband, noted editor of *The Epworth Herald* and *The Christian Advocate,* died just prior to the Uniting Conference. Mrs. Brummitt is survived by one son, Wyatt B. Brummitt.

***Mrs. Walter J. Piggott,* aged 95, died in November in Louisville, Kentucky, after a long illness. Mrs. Piggott had been active in many areas of church life. During unification she was a member of several committees and she served as a member of the Board of Missions from 1940 to 1944. A daughter and three sons survive. They are Mrs. Thomas R. Underwood of Louisville, with whom Mrs. Piggott made her home; H. P. Piggott, Great Falls, Montana; W. J. Piggott, Hamilton, Ohio; and George T. Piggott, New York.**

***Miss Harriet E. Laney,* a resident of Robincroft Rest Home, Pasadena, California, died on November 5, 1960, in Pasadena. She was born in Marysville, California, January 1, 1880.**

Following graduation from the San Francisco Training School in 1902, Miss Laney served in the former Utah Mission until 1916 as a parish deaconess in Mt. Pleasant and Salt Lake City and as superintendent of the former Davis Deaconess Home in Salt Lake City. Her years of service as a deaconess included, also, directing the work of the Omaha City Mission in Omaha, Nebraska, from 1922-1933, and the Deaconess Home and Settlement in Camden, New Jersey, 1933-1940. From 1940 until her retirement in 1943. Miss Laney served as a parish deaconess in San Francisco.

ARRIVALS AND DEPARTURES

RECENT ARRIVALS FROM:

AFRICA—*Liberia*—Miss Burnetta Armstrong (Regular), 1225 E. Hyde Park Blvd., Chicago, Illinois.

***Southern Rhodesia*—Mrs. Pearl Willis Jones (Regular), 500 Faber Drive, Falls Church, Virginia; Miss Jessie Pfaff (Regular), Bottineau, North Dakota.**

INDIA—Miss S. Louise Landon, R.N. (Regular), c/o Mrs. C. M. Jackson, 5107 25th Road North, Arlington, Virginia.

JAPAN—Misses Pearle McCain (Regular), 2014 Louisiana St., Little Rock, Arkansas; Jenny Lind (Regular), 1253 Pennsylvania Ave., Pine City, New York; Sandra Webster (Special Term), 823 S. Greenwood Ave., Park Ridge, Illinois.

KOREA—Miss Clara Howard (Regular), Kathleen, Georgia.

LATIN AMERICA—*Cuba*—Misses Leora Shanks (Regular), 411 W. Franklin, Weatherford, Oklahoma; Lois Davidson (Regular), Route 4, Salem, Illinois; Helen Hill (Regular), Box 195, Lingle, Wyoming; Joyce Hill (Regular), Box 225, W. T. Station, Canyon, Texas; Effie Lou Hopper (Special Term), 604 Ponce de Leon, Coral Gables 34, Florida; Jane MacIntyre (Special Term Incomplete), 4425 La Jeune Road, Miami 34, Florida; Mattie Lou Neal (Regular), 805 Westway, Denton, Texas; Elizabeth Earnest (Regular), Route 8, Greenville, Tennessee; Frances Gaby (Regular), Route 7, Fort Worth, Texas; Juanita Kelly (Regular), 1303 Monte Sano Ave., Augusta, Georgia; Agnes Malloy (Regular), Valdosta, Georgia.

***Mexico*—Miss Lula Rawls (Regular), 513 Russ St., Marianna, Florida.**

RECENT DEPARTURES FOR:

AFRICA—*Liberia*—Misses Patricia M. Wild (Special Term), Sandra Lou Rodgers (Special Term).

***Mozambique*—Miss Elsie Johanson (Regular).**

***North Africa*—Miss Joanne L. Young (Special Term).**

***Southern Rhodesia*—Misses Mary Bozeman (Regular), Margaret McDougall (Special Term), Joanne E. Temperly (Special Term), Jane Karen Way (Special Term).**

INDIA—Dr. Esther Shoemaker (Regular).

LATIN AMERICA—*Brazil*—Misses Florence Ford (Regular), Sarah Bennett (Regular).

***Cuba*—Miss Sara Fernandez (Regular).**

***Mexico*—Miss Mamie Baird (Regular).**

SOUTHEAST ASIA—*Taiwan*—Miss Dorothy E. Jones (Special Term).

RESOLUTIONS for 1961

I Resolve to

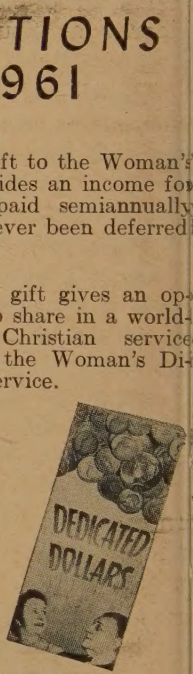
SAVE An annuity gift to the Woman's Division provides an income for life. Annuities are paid semiannually and no payment has ever been deferred.

I Resolve to

SHARE An annuity gift gives an opportunity to share in a world-wide program of Christian service through the work of the Woman's Division of Christian Service.

I Resolve to

SEND *for Information Today*



CLIP COUPON AND MAIL

Treasurer, Woman's Division of Christian Service
(Dept. MW 161) 475 Riverside Drive, Room 1427
New York 27, New York

Please send me the free leaflet *Dedicated Dollars.*

Name.....

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City.....

Zone.....State.....

Date and year of birth.....

DO IT NOW!

Challenges of the FACTORS

Our Mission Today is urgent in areas of Rapid Social Change.

- In America, farming is becoming increasingly mechanized and industrialized with rapid depletion of population in the open country. Persons moving to suburbs, others returning to redeveloped areas of the city with redistribution of racial minorities calls for a program that is inclusive and integrated with leaders skilled in intergroup action.
- Around the world cities are "mushrooming" in the current trend toward industrialization. It is a world of uprooted peoples as whole families move from their rural homes into bewildering cities. Modern techniques of production, transportation, and communication are developing "a single world civilization" which calls for a greater witness and expanded services of Christian neighborliness.

New patterns of family life call for understanding, guidance, and counseling.

- Pressures upon home life are increasing around the world. There is a widening gap between the conservative pattern where parents make decisions and the new pattern where youth want to make their own.

  The economic freedom of working wives and mothers, plus the labor-saving devices in housekeeping and cooking, have removed many of the old family bonds.

  There is a changed attitude toward dependents. In some countries, the care of orphans, the aged, and invalids is no longer assumed as a family responsibility.

  Marriage patterns in many countries are changing from arranged affairs to love matches or personal choices.

Population Explosions—an opportunity for service.

- The most rapidly growing peoples are those of the underdeveloped countries.

  This increased world population threatens the standards of living. It means more and more people will have to live on less and less.

  Population growth is greater than Christianity's expansion. Every generation must be evangelized anew.

  This means more of everything is needed—hostels, homes, clinics, schools, community centers, workers.

In a world of international tensions Christians can demonstrate and witness to God's reconciling love.

- Christian workers form a bridge of understanding between nations.

  Missionaries develop understanding by working closely with nationals.

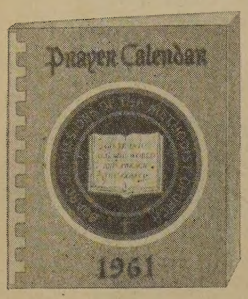
  The internationalization of missionary personnel means that every land becomes a sending church.

  Overseas boards of missions would recruit and send out their own foreign missionaries and administer their own programs.

  There is a need for mature specialists to help in strategic places.

Changing Trends in Missions offer an opportunity to strengthen the total missionary force.

OF SPECIAL INTEREST



Prayer Calendar, 1961. The *Prayer Calendar* serves the entire Board of Missions—the Woman's Division of Christian Service, the Division of World Missions, and the Division of National Missions. Each project and worker is listed for special prayer during the year. Missionaries and deaconesses are remembered on their birthdays and their names and addresses are listed in the back of the *Prayer Calendar*. Use for daily devotions, special birthday observances, and for study class worship. 60 cents each; 3 for $1.50.

Martha Hite Watts of Brazil. A biographical sketch of this pioneer Methodist woman missionary and the story of her work in Brazil as "a builder of lighthouses for God." This booklet will be used as supplementary material for the study of Latin America next year. 10 cents each; 3 for 25 cents.

Ten Things You Can Do in Christian Social Relations. Suggestions for the local secretary of Christian Social Relations on how to select those activities through which her own Woman's Society of Christian Service can best serve in this field. 10 cents each; 3 for 25 cents.

OFF THE PRESS

A Guide for the Woman's Society of Christian Service. 35 cents.

Children's Work Handbook. 35 cents.

Christian Social Relations Handbook. 35 cents.

Literature and Publications Handbook. 35 cents.

Missionary Education and Service Handbook. 35 cents.

Promotion Handbook. 35 cents.

Treasurer's Handbook. 35 cents.

Vice President's Handbook. 35 cents.

The Secretary of Student Work. This free leaflet will be of help to the secretaries of student work—jurisdiction, conference, district, and local—until the *Student Work Handbook* is published sometime next year.

WORLD DAY OF PRAYER

Friday, February 17, 1961

Order all material for World Day of Prayer from

P & D Department
National Council of Churches
Box 320—Madison Square Station
New York 10, New York

Orders must be in by February 3, 1961, to insure delivery. ***World Day of Prayer materials will NOT be available from Literature Headquarters.***

APPROVED STUDIES 1960-1961

Theme: Heritage and Horizons in Home Missions

Safe in Bondage. By Robert W. Spike. $1.50.

Impact. Edited by Robert A. Elfers, Mae Hurley Ashworth, and Bette Virginia Reed. $1.50.

Adult Guide on "Heritage and Horizons in Home Missions." By William C. Walzer. 50 cents.

Supplementary Materials

Do You Know? Work of the Home Department, 1960-64. 50 cents; 3 for $1.25.

Welcome to . . . Bethlehem Centers. 25 cents.

Opening New Windows. Leaflet on children's homes. Free for postage.

Northern Lights. Woman's Division work in Alaska. Free for postage.

Community Centers. Free for postage.

Theme: Alcohol and Christian Responsibility*

Stumbling Block. By Douglas Jackson. 75 cents.

A Guide on Alcohol and Christian Responsibility. By J. Irvin McDonough. 35 cents.

Supplementary Material

Alcohol and Christian Responsibility. By Clifford Earle. 65 cents.

* This is also the Church-wide study.

Theme: Into All the World Together

One World, One Mission. By William Richey Hogg. $1.50.

Turning World. By Betty Thompson. $1.50.

Adult Guide on "Into All the World Together." By Irene A. Jones. 50 cents.

Supplementary Materials

Sowers Together. An illustrated pamphlet on the cooperative projects of the Woman's Division, Department of Work in Foreign Fields. 35 cents.

13 Biographies. The stories of thirteen Methodist women whose lives are a great witness to the Christian faith. 60 cents.

Theme: Basic Christian Beliefs

Basic Christian Beliefs. By Frederick C. Grant. 75 cents.

Guide to Basic Christian Beliefs. By Edwin F. Tewksbury. 35 cents.

Supplementary Material

By the Side of the Road. By Muriel Pilley. A dramatized worship service on one family's interpretation of basic Christian beliefs in its daily living and thinking. 35 cents.

PAYMENT SHOULD ACCOMPANY ALL ORDERS. SEND FOR OUR CATALOG

Orders for the above should be sent to—

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